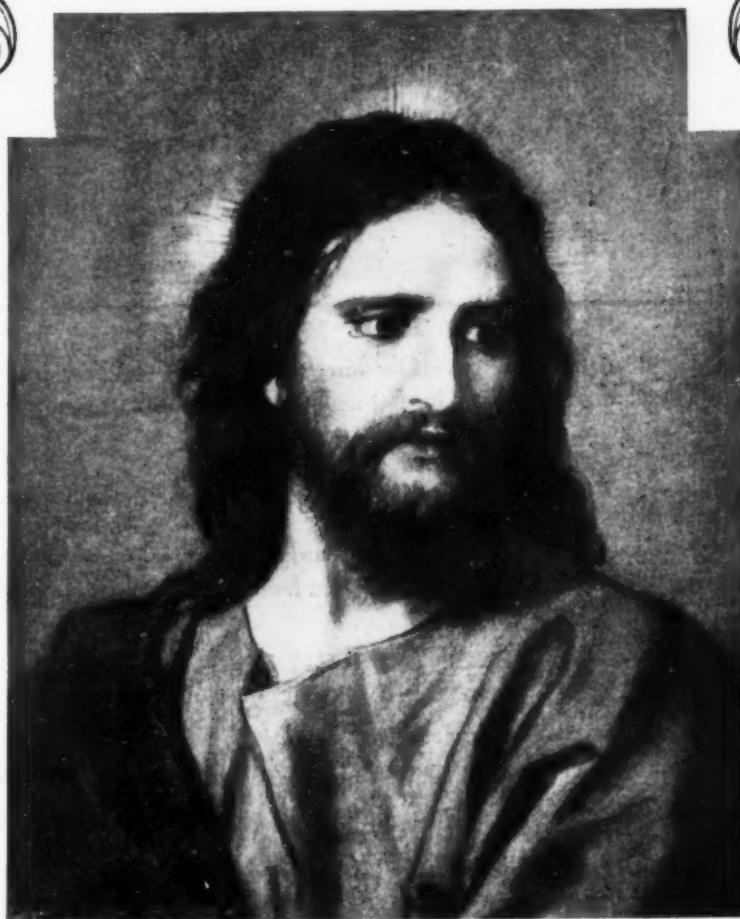


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DECEMBER 21, 1905

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No. 43

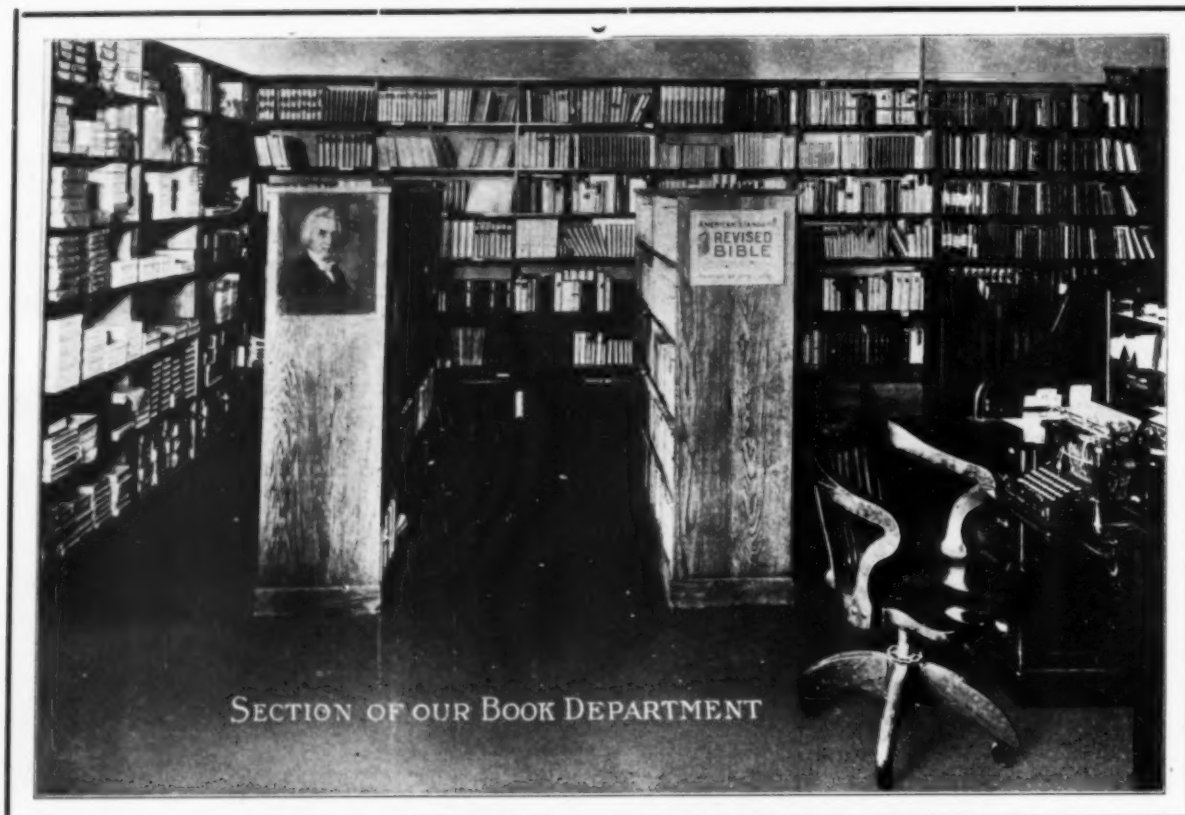
THE CHRISTIAN CENTURY



CHICAGO

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THE CHRISTIAN CENTURY COMPANY,

358 DEARBORN STREET, CHICAGO.

The Christian Century

Vol. XXII

CHICAGO, ILL., DECEMBER 21, 1905.

No. 43

EVENTS OF THE WEEK

After a conference between Secretary Moody and the authorities, it was declared that hazing in the Naval Academy at Annapolis will be stamped out, even if it is necessary to dismiss every midshipman in the brigade. In spite of the death of one of the students, some of the young fellows went right along and hazed still another until he was unconscious. The jackanapes who did this and his friend who did not report it, Coffin of Nevada and Van Deever of New Jersey, will be summarily dismissed. The new law is mandatory and explicit. It provides that the superintendent shall make such rules as will effectually prevent the practice of hazing, and any guilty cadet shall be expelled forthwith from the academy, to remain ineligible to reappointment until two years after the graduation of the class of which he was a member. This is all exceedingly refreshing.

Hazing Wiped Out.

—

"This is an opportunity for the street and the 'system' once for all to do me up and get me off their trail." Spectacular Mr. Lawson, the copper magnate magazine writer, has issued his "ultimatum" to Wall street, staking his entire fortune of \$11,600,000 on the throw. He is about to inaugurate a campaign against the "system" in which, if successful, he will secure profits from 100 to 200 per cent upon the amount with which he fights; if unsuccessful, his public bankruptcy will follow his financial Waterloo. If he goes under, no one need have any sympathy for him, he says, for he will neither deserve nor desire any. On the other hand, he warns the street that if he gets them "going" they need look for no mercy, "for I shall smash them to the last possible atom, regardless of who is beneath." This is the language of bombast; it is fustian. Mr. Lawson has done a useful turn in exposing the nefarious methods of Wall street, giving us evidence of what we were morally certain of, but he is in danger of becoming a public nuisance.

Lawson With His Lance.

—

In the rebate cases brought to the attention of the federal grand jury in Philadelphia, eight indictments were found against shippers, freight agents and common carriers. Among those indicted are the Great Northern Railway Company, C. I. Campbell, freight agent of said road; Mutual Transit Company, L. W. Lake, its general eastern agent; P. J. Diver, local agent, and the Woods, members of the Wood Company. The

Mine Rebaters Indicted.

rebate in this case was made on a shipment in 1904 of 1,300 tons of iron piling from Florence and Camden, N. J., to Winnipeg and 200 tons from Emaus, Pa., to the same point. The published rate was 49½ cents per hundred, and it is charged that the rebate granted was 44½ cents. On the 200 tons, full freight was paid, but it is charged the company received a rebate of \$1,230. This is a fair illustration of the methods which are educating the people for government ownership.

In the senate last Friday the debate was on the emergency canal appropriation, Messrs. Teller, Scott and Morgan making set speeches.

Senate and House.

All of these gentlemen expressed dissatisfaction with conditions in Panama, but declared for the support of the supply measures necessary. Mr. Allison was of the opinion that salaries should be considered in connection with the other details. Mr. Teller advocated a sea level canal. A separate bill regulating the issuance of canal bonds was passed. Debate in the house was still upon the president's insurance regulation suggestions, with no conclusion reached. Mr. Payne argued that the only way congress could control insurance is through the taxing power. The liberal rules of debate allowed discussion of many things of interest only to constituents. Republican members of the house in caucus unanimously declared in favor of two new states instead of four, Oklahoma and Indian Territory as one, New Mexico and Arizona as the other.

Week end news from stormy Russia was not reassuring. In the Baltic provinces thousands

Russia's Dark Christmas.

of peasants were meandering over the country, burning houses and even threatening the town of Riga itself. It was reported that the red flag was flying from the government buildings, and there had been much street fighting. Railroads in all directions are wrecked and telegraph lines cut. The Russian peasant is having quite a holiday. Riga and Venden districts are entirely in the hands of insurgents. Odessa is the rallying point for revolutionists in the south. Emisaries of the revolutionists are carrying the ferment of hate and rebellion every whither. A Jewish woman refugee in Chicago described the horrors of persecution undergone by her countrymen, too terrible to print. Will there be any music of Christmas bells in Russia? Will there not be a deep undertone of pathos in our own rejoicing, because of her crime and sorrow?

Young, Geo. W. Young, decided to retire from the New York Bankers' Association as president, and last Friday gave a farewell dinner at the St. Regis.

A Bid For Notice.

The redoubtable Col. Harvey of Harper's Weekly, "Weakly" since the death of Geo. William Curtis, sought public notice by attacking Jerome, and by insinuation, every other man who stands for the right against the wrong, and was ably seconded in his bid for notoriety by one Joline, "a well known corporation lawyer." Mr. Harvey said the needed wave of righteousness arrived on schedule time, but it has become a torrent, and even evolved a trust, "sequestered in a group whose members correspond to the tailors of Tooley street. It is unnecessary to mention their names. They are familiar. They are 'It.'" Now, Mr. Harvey, aren't you ashamed? Be careful, or we shall think you want to be "it" with the forgotten weekly.

Congressman Cockran of New York stood up Friday and said that, deplorable as the statement

Congressional Indignation.

is, he nevertheless ventured to say that it is absolutely impossible to put the possessor of \$10,000,000 in any jail in this country. Thank you, Congressman; the bought-and-sold character of much of our jurisprudence, like murder, "will out." He was talking of the insurance swindlers and robber barons, and he asked us to believe him when he boldly and unblushingly said that it is not at all necessary to salary a president at \$150,000 to protect the policy holders, "but it is necessary to get a man to swindle them." The speech was full of sarcasm. The officials were stigmatized as "criminals still holding the offices they have abused." Cockran says congress is bound to take action. We hope so.

Commissioner of Corporations Jas. R. Garfield in his annual report urges new laws for the regula-

New Laws Needed.

tion of the great corporations, railroad and industrial, doing an inter-state business. He says the year's work has strengthened his conviction that no permanent relief can be found from existing evils until Congress exercises its prerogative under the commerce clause of the constitution more fully. This is not encouraging. Congress is slow and stubborn. Mr. Garfield is right when he reminds us that modern business has wholly outgrown State lines, and hence State regulation is not enough. He thinks that legislation should deal with causes rather than effects.

EDITORIAL

In Essentials, UNITY; In Non-Essentials, LIBERTY; In all Things, CHARITY

CHURCH MEMBERSHIP

A second communication from Bro. Charles E. Smith will be found on another page. It refers to the subject of co-operating membership, regarding which the Christian Century had something to say in an earlier issue, to which he took exception. We are glad to have the subject given the fullest consideration. The issue is a very clear one. No one questions the fact that Christ is the final authority for His church. There is no other to whom appeal can be made. No one questions the fact that the Scriptures of the New Testament present the facts of Jesus' ministry and teaching. In place of them no one wishes any substitute. The question at issue is simply as to whether the Protestant principle of individual interpretation and responsibility is to stand or fall. The Roman Catholic church maintains unhesitatingly the attitude that the church itself forms its laws in accordance with its best judgment. The Protestant appeals to the Scriptures and to Christ and insists that His authority must be supreme. The Roman Catholic would coerce all to uniformity of belief and practice because its integrity as a dominating institution demands this submission. The Protestant churches, accepting the principle of freedom, throw back upon each individual the necessity of studying the Scriptures for himself and obeying Christ in all matters which relate to His service.

Guided by this principle of freedom, the Disciples of Christ have hoped for union of the people of God upon the teachings and practices of the Apostolic church. To them nothing seems more clear than that the program on which they stand is identical with the Apostolic program. They have not claimed that a man could not be a Christian who failed to conform to the practice of baptism by immersion, but they have claimed that this was one of the elements of the Apostolic Christianity which is essential to a full expression of the Christian life.

At this point there is variety of sentiment. There are many Christians whom we recognize as embodying the spirit of Christ and as exemplifying the Christian character who do not agree with us as to the necessity of baptism by immersion. They read the same Bible as we. They have the same desire to be Christians that possesses us. They wish to do the Master's work as truly as do we. They simply do not agree with us at this one point of our contention. We believe that we are right and they are wrong, and so far as churches which we control are concerned, we can exclude them from association by right of superior numbers or of unwillingness to co-operate, but can we exclude them from the church of Christ? Are they not members of the church of Christ by tokens too convincing to be denied, and is our judgment as to the right of entrance into the church to be the only criterion of conduct?

The issue is just at this point. Are we to abandon the Protestant principle which has been also the principle of our brotherhood that loyalty to Christ expressed in the wish to do his will as fully as one understands it is to be the guiding motive, and not tests of fellowship which grow out of personal inter-

pretation, however correct these may be? We cannot assume the dictatorship over the conscience of our brethren. The utmost that we can do is to preserve the integrity of immersionist churches by refusing fellowship to any who do not practice as do we, and the question which we must decide at this point is whether into the church of Christ all who love and seek to obey Him are to be admitted, or only such as agree with what we interpret as the proper terms of admission. In other words, can we still hold the Protestant principle of personal responsibility, or must we fall back upon the Roman principle of church authority? This is ultimately where the question leads us.

Meantime, the practice to which the Christian Century alluded was not even so radical as this. It is simply that of the admitting unimmersed members of other religious bodies into recognized fellowship with the church, though not into its membership. For such or any other practice which tends to solve in some degree the problem of Christian work, and especially of Christian fellowship, there is precisely the same authority as for the Sunday school, the Christian Endeavor society, the missionary organizations, the colleges or church newspapers; just as much, no more and no less. When Brother Smith asserts that "co-operating membership could be no consistent part of the church set forth on the sacred page," he is only making a statement which could be made with equal force against any one of the above agencies which have proved themselves useful in the work of the church. Brother Smith is also mistaken when he identifies the three terms Body of Christ, Church of Christ, and Kingdom of Christ as denoting the body of believers on earth. The Kingdom of Christ is a much larger term than the church in the New Testament. But the real question for the Disciples to decide is whether they shall admit into co-operation with themselves those who are manifestly in the Kingdom, though not in one of our churches.

As to the improvement of conditions by the proposed plan of membership in the congregation as distinct from the church, no argument need be set forth at length. It would be simply the difference between recognizing Christian people as in active relations with us and leaving them out of all such recognition, as is in the majority of cases the fact today. The results which have obtained from this plan are too important not to vindicate the plan itself, as those who are employing it find increasing cause to appreciate.

Brother Smith's final sentence, "Has twentieth century scholarship forgotten Novatian?" seems particularly unfortunate as a part of his argument. We suppose he refers to Novatian, a third century teacher who insisted that the church should be purified from all admixtures of heresy and lax practices as defined by himself, and who accordingly established the practice of rebaptism even for those who had been in full church relations. The exclusive and intolerant character of the sect thus organized rendered it only a sporadic movement, and it soon disappeared. The Novatianists were the Pharisees of the third century. Certainly Brother

Smith would not desire that those who are pleading for a broader charity and more friendly recognition of Christian character wherever it is found should be designated under such legalistic and pharisaic formalæ as those which characterized the followers of Novatian. If any reference to this over-precise preacher of the early church were to be made, it would seem to characterize rather those who feared contamination from any association with Christians whose views and conduct do not square at every point with their own strict construction of church requirements.

ROOTS OF DENOMINATIONALISM.

Denominationalism arises and persists, not simply because of wrong-headedness, but because the heart is wrong. It is a sign and proof of carnality. As such, it cannot be cured by formulas and concordats. No theory will avail. It shows a morbid state of the blood, and stands as a precise parallel to divisions and strifes in business, in politics, in the world at large. Why do nations war? They know full well the folly and waste of war. They know the fearful cost of even victory. They have fighting blood,—that's the trouble. A competitive state of industry is a divided state, a warring state. Talk about duplication of religious effort! Look at the needless duplication of business effort, the wasteful competition, the resultant bankruptcies. The fact is, the race is still in a comparatively low stage of civilization. We linger in adolescence, we are children, and we speak as children, we think as children. When we have become men—and we are growing rapidly—we shall put away childish things, denominationalism with the rest of them.

The devoted and intelligent leaders of the church federation congress accorded the Disciples of Christ due courtesy, but seemed not at all to realize that our history is one continued protest against the very evils they seek to remedy, and that we have a very definite proposal which any scientific analysis must admit contains the elements needed to effect a cure. Is this strange? Not when we consider the roots of denominationalism. It is rooted in pride, arrogance, and strife, all of which we have exhibited, along with many virtues. Take our opposition to sectarianism; it has been pronounced, and unmistakable, and in many instances so vehement and relentless as to become itself a species of sectarianism.

The writer of this knew the Disciples of Christ more than twenty years ago in a pioneer state. He knew them as he knew other religious bodies,—as they made themselves known by their works. And the net result of his impressions was this,—they are narrow, bigoted, belligerent, intensely sectarian, while the whole religious world is growing away from sectarianism! Moving afterwards to another state, it was with a shock of surprise he learned that they stand for Christian union! Nothing could possibly have been further from his thought, as they made themselves known to him. Was his observation superficial? There are preachers who to this day are busy

"killing the Methodists" (quotation from one of them), and in their whole attitude and method showing the spirit of division and strife. How long will it take to win by such means?

Still further, we can find the roots of sectarianism in almost any local congregation. Where is the church that is so happy as to be entirely free from factions? And what are factions but the fruit of arrogance, opinionism, and self-will? A sectarian is one who follows a certain leader other than Christ. This cuts him off, makes him the member of a party. How many congregations have we that are the children of strife? How many churches that were born in a quarrel? To be sure, they do not assume a distinctive name, only so far as it is necessary to distinguish them from the other church or churches of the same brotherhood in that community, but there are present all the elements of the very thing we flatter ourselves we are destroying.

These observations should not discourage us, nor silence our testimony. Quite the contrary; they should enable us to work more intelligently and therefore more effectively, as we strive to give form and substance to the teachings of the Master, and help answer His prayer. And realizing that strife in the congregation contains in it the hateful thing we oppose in the religious world, we will study what makes for peace, and the things whereby we may build one another up. We will be more charitable, more tolerant, more catholic in our intercourse with our "denominational brethren," knowing that our "undenominationalism" is not yet perfect.

CHRONICLER'S DESK

It is painful to reflect upon the abuse and perversion of the name Christian in the history of the church. No term in the world has ever been more sadly misapplied, more horribly mangled in its abuses and misapplications. In its New Testament sense it is invariably applied to anointed and consecrated men and women, conformed by the Holy Spirit to the image of God's dear Son. We apply it to institutions, to denominations, to newspapers, to church houses, to schools and colleges and to all kinds of inanimate and non-Christian things. The application of the term Christian to a single religious body to the exclusion of the rest of Christendom, is to denominationalize, and therefore to abuse the term, as we do when we call ourselves the Christian church. The word Christian when applied to a single religious party, is just as sectarian as Baptist, Methodist, Presbyterian or Episcopalian. The Christ party in Corinth were as sectarian and as reprehensible as the rest, because they took the name of Christ to distinguish themselves from the rest of their brethren. You may apply the name, to the individual believer, to the local congregation of believers, and to the whole body of Christ at large, and these are its three legitimate applications.

The worst abuse, however, is applying the term to those who are in no proper sense of the word Christian. State churchism and paedobaptism have destroyed the New Testament's significance of this beautiful word. In the national abuse of the term every man born within the geographical limits of Christendom is, without reference to moral character, a Christian. Men, women and children born in England, Germany, Canada or

the United States, who are not Jews, Mohammedans, Buddhists or Mormons, are called Christians. They may be infidels, rascals, grafters and political "snoleghosters," and still they are Christians. In the ecclesiastical and national slaughter and slander of the term, all who are baptized, for the most part sprinkled in infancy, as Bob Ingersoll, Charles Bradlaugh and Annie Besant were, are Christians. This horrible abuse of the word has brought untold reproach on the Christian name in heathen lands. Every man with a white face is known as a Christian in these lands, and hence all the villanies of white-faced humanity are put down to the credit of the Christian religion. Rum, tobacco, firearms, profanity and the nameless diseases of sexual vice, are looked upon as Christian institutions. Fancy what an obstacle this is in the way of the Christian missionary, and how long it takes him to win the confidence of the people. The unregenerate, self-seeking, rumselling trader precedes or follows the Christian missionary, and the preparation made is commercial greed and the civilized vices that kill the people like sheep with the rot or swine with the cholera, and causes them to loath everything that bears the name Christian.

Hugh Price Hughes once expressed his disgust and indignation at this dreadful abuse of the name Christian, and went so far as to propose that the churches reject and wear in its place the name disciple. The chronicler read in his newspaper this morning that Cossacks and Christians in Russia were hacking men, women and children to pieces and throwing them mangled through windows and doors into the streets, where the limbs of human beings were lying promiscuously scattered about. What would Price Hughes have thought of this application of the term Christian? In commenting later in the Methodist Times on our religious movement in America he remarked that he knew but little about it, but expressed the hope that we were worthy of our beautiful name, the Disciples of Christ. This is a beautiful name, but no more beautiful and not near as expressive of character as the name Christian and the way to remedy the difficulty is not to repudiate our Master's name because men have sadly abused it, as they have abused every high and noble thing, but to teach the people its proper use and insist on its New Testament sense. The most urgent reform, in the judgment of the chronicler is the restoration of New Testament language to its New Testament significance. We had better begin with the word Christian, and first by restoring ourselves to a condition that the term Christian will fitly describe.

MERRY CHRISTMAS TO THE PREACHER

The Christian Century joins his many friends and brethren in wishing the preacher of every church a "Merry Christmas." It is no outburst of generous feeling on our part, but a profound consciousness that we are indebted to the preacher, for his friendship, loyalty and support. And then beside, we feel it a privilege to count the preacher a friend, and to enjoy his companionship. We find ourselves wondering what the church will do to carry a message and token of cheer to the busy, faithful preacher. In many congregations, this is already decided on, and the preacher will be graciously re-

membered. But in some cases, the matter has not been taken up yet, not for want of heart, but for want of thought. If the members could understand how appreciation is appreciated, and how it inspires to greater fidelity and efficiency, they would seek eagerly for opportunities to express it, rather than permit any opportunity to pass unimproved. The preacher is no mendicant: it is not the money value of the gift, but its suggestion of sympathy and love that he will prize.

NOTES

All eyes and all hearts are turned toward the proper work of preparation for our first centennial.

No amount of self-glorification helps a man or a church one whit. Especially should the Christian churches have a care, lest they fall into reproach among their religious neighbors on this account.

What are we saying? "Behold what we have builded, by the might of our hands and the merit of our plea?" or, "Behold, what God hath wrought!" The forces that sweep through the religious world are divine in their origin. They work with human material, to be sure, but they originate in the divine, are sustained and guided by it. "Not unto us, O Lord, not unto us, but to thy Name be glory."

Churches and ministers may well seek to develop greater efficiency in service. They should seek to please, not men, but God. And what is well-pleasing to Him more than fruitfulness? "Herein is my Father glorified that ye bear much fruit." Let us seek to ensphere, to incarnate, in larger measure the Spirit of God. If we do this, we shall show the fruits of the spirit without which our religion is empty profession or lifeless legalism.

Educational Day approaches, and challenges immediate attention. No man, however successful in spite of limited opportunities, rejoices in his ignorance. Ignorance is not a means of grace nor a source of power. We suggest that the churches as far as possible write to the nearest college to have a representative visit and tell them of its needs. Our interest in education is deepening. On the day of the offering, the church expects every member to do his duty.

A CHRISTMAS GIFT

It may be not altogether the fashion in fact it may be clear out of style altogether, for a man to ask for a Christmas gift, but I am willing to risk it, especially as I am not asking it for myself. What then? You know that our State Day, the first Lord's Day in November, was one of the worst days in the whole year, and our collection suffered terribly. We fear that unless extraordinary efforts be made we shall not recover our lost ground during the entire year. Many, very many churches have not yet taken their offering. Why not take it now and make it the biggest ever, as a Christmas gift to State Missions? Then there are many who could make for this work a personal gift. Several years ago our personal list was a great one. Why not in this emergency revive it? You can make your secretary much happier by sending a good large Christmas gift to State Missions than you can by sending him one personally. —T. A. Abbott, Corresponding Secretary, 311 Century Building, Kansas City, Mo.

Christian Movement and the New Life of Japan

A. W. Taylor

The third annual issue of "The Christian Movement in Its Relations to the New Life in Japan" * is at hand. It is an interesting document and full of food for the optimistic. It tells of no brilliant achievements by Christianity during the year past but reveals some of the strong under-currents of the nation's life and of the way in which Christianity is influencing them. The guarantee of progress in the new Japan is education and its issue is the democratization of the national life. About ninety-five per cent of the children are in the public schools and boys outnumber girls by only seven per cent. The school readers celebrate the emancipation of the masses from the dominance of the classes. One of the characterizing features of the educational movement is to enlighten the toilers who make up the teeming mass of the nation's population. The soil and the sea are the source of daily life to the millions. Every prefecture has agricultural, technical, and commercial schools, the first numbering one hundred and twenty of the two hundred and sixty-two institutions of this character. Agricultural experiments are made, waste lands are reclaimed, and an increase of from three to ten per cent has been made in the size of the small plot which the Nipponese farmer tills.

The missionary movement in Japan has furnished the proverbial exception to the rule. It has seized hold of the educated few rather than the masses. The common people are no less responsive than in other lands, but the educated have proven much more so and the wisdom of expediency has directed efforts where influence is greatest. The Far East seems inclined to reverse all processes as it does all customs. In awakening from the dormancy of centuries the new life must seize upon that which has proven the main factor in all civilizing. It is prone of course to appropriate the product ready made to hand and ignore the creative spirit beneath, but Japan is awakening in life and will see the necessity of assimilating the spirit that vivifies and conserves in all modern progress. Some of her statesmen have been grasping at the needs and have intimated that Christianity as an established church was desirable but the times have progressed beyond that.

The war has affected the work of the missionary but not as was prophesied. There was a tendency among the provincial to identify Christianity with Russia just as some more educated men over here attempted to raise a shibboleth in Russia's favor against "pagan Japan," but missionary sympathy was heartily Japanese and the discrimination was patent to the most ardent patriot. The crisis, the sobering of the mind in the face of great danger, the ministry of missionary hands, the sympathy of Christendom, all combined to give open sesame to the missionary's plea and many churches report the greatest progress of the decade.

That Japanese progress is not a veneer was abundantly shown under the stress of war. Authorities have said that no people ever showed such a universal sacrificial spirit. All the world has read of how it manifested itself on the battlefield and in the recruiting camps. Some sixty thousand associations were formed to care for soldiers and their depend-

ents. The Red Cross reached its height of efficiency. More than two and one-half million dollars were poured into relief treasuries. Prisoners of war were better treated than ever before perhaps, at least when the numbers were so vast, and Russian orthodox priests were even sent to the camps to minister to their religious life. This was the heart of the new Japan and its conversion is due to the inbreathing, unconsciously enough to the individual, of the spirit of Christendom. There was no mark of imitation on this. The Mikado has signalized his appreciation of Christian Philanthropy by personal gifts during the year amounting to over ten thousand dollars to the Y. M. C. A. and distinctly Christian charities.

With the consciousness of national worth, the growth of native invention, the demonstration of a capacity to order issues that has surprised the world, it is to be expected that the movement among Japanese Christians for an independent church will take on strength. Many, especially of the Congregationalists and Presbyterian churches, are self-supporting. Two-thirds of the funds of these Boards in Japan are from native offerings. The educated leaders feel the sting of being identified with "rice Christians" by scorners. Knowing their own administrative capacity they desire to control their own churches. All independent spirits will approve providing only they are fortified in the faith. An association of self-supporting Presbyterian churches has been formed to which no church receiving foreign help is admitted. A theological seminary has been founded in Tokio in which the teachers serve gratuitously that no foreign funds may be needed. A foreign mission board is supporting some eleven stations in China, Formosa and Korea. They have caught the spirit of Christianity. Accompanying the agitation is a very small amount of very human antipathy towards foreigners, but it is the flaw not the dominating thing.

Union is going forward rapidly in Japan if we compare it with the movement in home lands. The Presbyterian missions are unified, the Methodist bodies are as one, and the Baptists are cementing their ties. Federation is an accomplished fact. The missions practice comity in work and agree not to trespass on one another in the field. We have no right to thrust our schisms of the past on this virgin territory. The Japanese can see Christ but the refracted rays of our broken lights dismay them. Perhaps the real unifying dynamic will come from the fields beyond and the Paul of the larger gospel be some Japanese convert, coming as "one born out of due season" to teach our tradition prejudiced minds the gospel of real unity.

The Japanese have been called materialistic. In the tidal wave of progress it is not surprising that they have grasped the tangible things on the surface first. They are breaking away from their old polytheistic practices but with it comes suspicion of aught that sounds superstitious and Christianity must needs prove her claims by her life and deeds, ever the most irrefutable evidence. While but one per cent of the population are as yet adherents to the Christian's cause,

and that is no inconsiderable number, nearly one-half million people, and though the actual church membership is only about one hundred and fifty thousand, vast numbers have assimilated the teaching and are very near the Kingdom. Recognition of the influence of Christianity will increase mightily in this epoch of the nation's life just beginning.

China presents today the greatest missionary opportunity of the age. A new era in her history is dawning and Japan is to guide her destinies. One year ago there were four thousand Chinese students in Tokio alone and it is now estimated that ten thousand are studying in different parts of the empire. Japanese are displacing foreigners in all parts of Chinese administration and the universities and other schools being founded by the Chinese government are under Japanese tutelage. The measure of Christianity's conquest of Japan will be multiplied many fold in new China.

* This pamphlet of two hundred and seventy pages contains reports from all the missions and can be obtained by sending 13 cents in U. S. postage stamps to the M. E. publishing house, 3 Shichome, Ginza, Tokio.

OHIO PROGRESS.

C. H. Bass, minister of the First Church here, was recently honored by the Hancock county Christian Endeavor convention held at Mt. Cory, in the U. B. Church. He is their efficient County C. E. President. We bespeak great things for the C. E. work in good old Hancock during his administration. Pres. C. C. Rowlinson of Hiram College delivered an able address December 10 in the First Church on "Christian Education," which caused the hearers to go away with a higher ideal of life. Bro. Rowlinson was the former pastor at Kenton. We believe that Hiram will steadily go on.

The Central Church is still without a minister. They have been having excellent social meetings and do not forget to break the loaf on the Lord's day. We would like a live, consecrated married young man who is willing to sacrifice to allow the cause to grow in South Findlay as well as it has prospered in North Findlay. Any minister may write to me.

H. G. Dillinger.

Findlay, O., Dec. 15.

GIVE ME GRACE.

By A. R. S.

To turn a deaf ear to a tongue that
prates ill;
To speak to the angry soft words, or be
still;
To rejoice with my neighbor nor envious
be,
When blessings are his that come not
to me;
To do with a will and with purpose
grand,
As a God-given work, whate'er falls to
my hand;
To be prideless when prosperous and in
the grim face
Of Adversity patient, Lord, give me the
grace.
Mathews, Va.

December 21, 1905.

THE CHRISTIAN CENTURY

1279

Century Centennial Bugle Call

September 8th, 1809, Thomas Campbell and a few friends published at Washington, Pa., "A Declaration and Address." Its propositions were so simple, its spirit so humble and devout, its logic so irresistible and its agreement with God's

Word so obvious that they expected the religious world immediately to cease from strife and unite under the Divine Leader to devote all their energies to doing His will. To their astonishment, not only did the churches refuse to hear the call to Liberty and Union, they even denied fellowship to everyone who supported such propositions! Thus cast out, after two years of persecution from the New Testament model. That feeble congregation has multiplied to eleven thousand and the little handful upon the mountain top to a host of a million and a quarter—still pleading for Christian union, standing fast in Christian liberty and devoted to evangelization.

Only the Divine blessing can explain this marvelous growth. For the census figures show only a part of the increase. Those who are in substantial agreement with Mr. Campbell can be found in every communion, as he proposed to remain among the Presbyterians and was not allowed. Other unnumbered thousands can be counted as adherents of these churches of Christ, though not rising to the high demands made for membership. A hundred years ago only one in one hundred would hear with even patience such words as those of Thomas Campbell; today half of the average intelligent audience is impatient of anything that is contrary to those words. All this progress we recognize as of God. He has led us in ways we did not choose. He has turned disappointments into victories and brought success out of failure. He has ministered perennial youth, virility and freshness, where other movements have fossilized after their first generation. The processes of history have seemed to be stayed and even reversed that we might go on from success to more glorious success. This is not because we are favorites of Heaven, any more than it is due to our superior endowments. In the fullness of time God's hour struck for healing the divisions of His people and he appointed a servant to speak to the people that they unite. It is left to us to complete what a seer began and what two generations of mighty men carried forward most gloriously. If their astonishment was equal to that of Moses when the message was not received universally and joyfully, their toils and trials were also equal to his all the way they came.

Now we discern the heights of the promised land. If Thomas Campbell was only a hundred years ahead of his times, the world is ready for Christian union today. It is only necessary that

the way of its accomplishment be made sufficiently clear, and that the voice that declares it be lifted high enough above the remaining discordant notes of sectarianism. And most especially is it necessary that we shall not allow our-

the Author of all good! And surely a great cycle of a hundred years may not be rounded out with smaller thanksgiving! "Herein is my Father glorified, that ye bear much fruit."

As means to these all-desirable ends it is proposed that every minister among us be constantly employed, that the ranks of the ministry be continually recruited, that the fullest possible training be given to these young men and to all our children,—

"When our sons shall be as plants grown up in their youth,

And our daughters as corner-stones hewn after the fashion of a palace."

Bible schools must be brought to surpass in their efficiency the best public schools, and the Word honored in the latter and in the home. All resources must be husbanded and utilized. Once every year, and by concerted arrangement on the same Lord's day, every preacher in the brotherhood should lay before his hearers the duty and blessing of giving systematically of the means in their hands. On another day the possibilities of serving God in the bestowal of a lifetime's acquisitions should be clearly outlined—that everyone may bequeath at least a child's part of his estate to the Lord. What a privilege to adopt as one's own child Him who became a child for our sakes! Let the people know the opportunity for giving as well as the obligations, and they will gladly provide the of their burdens of debt, for money for freeing the churches

erecting new houses, for meeting in the Apostolic way the necessities of all and particularly the privations of the Lord's own, for preaching, teaching and healing in the dark lands, for making glorious this same plea for union in Christ and liberty in the gospel in every part of our own land and especially for claiming every great city as a center of influence and for sending the printed word by the million to reinforce the spoken in the populous sections and to go before it into the waste places.

If with one tithe of the faithfulness that should characterize our efforts we give ourselves to these and kindred ministries for the next four years, the year of grace 1909 will find fifty thousand earnest souls assembled from the ends of the earth to proclaim with one voice, One Body, One Spirit, One Hope, One Lord, One Faith, One Baptism, One God." Those who shall not have considered, will then hear, those who shall not have believed until then will obey, those who shall not have hoped will then leap for joy, aye, and those who shall have blasphemed until then will turn and reverence the Son!

As an agency for encouraging, co-ordinating, exchanging, stimulating, suggest-

(Continued on page 1285)



W. R. WARREN, SECY.

selves or the awakening hosts to be satisfied with some specious substitute for actual, complete, vital, organic union.

Tolerance may be worse than persecution, if it meant lack of earnestness. Comradeship would be worse than war, if it meant the decay of honesty. "Let love be without hypocrisy." It was not mere agreeableness but actual oneness for which the Savior prayed and—died. It was not only fellowship but absolute unity in which He arose. And as He and the Father are One, so shall we be in them. Nothing else, however good, answers the prayer.

Not only is it fitting that we who plead for union in Christ should redouble our efforts in the closing years of our first century, because the goal seems so nearly in sight, but to crown the century with such achievements, sacrifices, zeal and devotion as shall give the only worthy expression to our thanks to Almighty God. That every church establish another church, that every minister lead another into the ranks of constant service, that every disciple win one more to sit at the feet of Jesus—and that all of these redouble the earnestness of their public and private worship, strengthen the integrity of their characters and study to be kind unto all—surely we can no better show our gratitude to

Union of Free Baptists and Disciples

R. Moffett, Sec'y

The two committees of Free Baptists and Disciples to consider the matter of union between the two religious bodies, met at the First Free Baptist Church in Brooklyn, N. Y., at 7:30 p. m. Tuesday, Nov. 14th, and continued their sessions in the forenoon and afternoon of the 15th, and for one hour in the afternoon of the 16th. There were present, on the part of the Free Baptists: A. W. Anthony, H. M. Ford, Geo. H. Ball, J. W. Mauck, L. M. Webb, Z. A. Space, G. F. Mosher, R. D. Lord, Thos. Stacy, and E. W. Vanakin. On the part of the Disciples: regular members, S. H. Bartlett, J. M. Vanhorn, R. Moffett, M. E. Harlan, and as proxies for absent members, J. H. Garrison, F. D. Power, M. L. Bates, B. F. Ferrail, J. P. Lichtenberger, S. T. Willis, C. C. Rowilson, W. T. Moore; and as invited guests, H. L. Willett, C. A. Young, M. L. Streater and Dr. E. A. Long. Several of these were delegates to the Inter-Church Conference held in New York the same week.

After a season of prayer, S. H. Bartlett was chosen to preside over the joint meeting, and H. M. Ford as secretary.

R. Moffett, secretary of the Disciples Committee, presented a brief statement recognizing:

1. The limitations binding the Free Baptist Committee, viz.: that no final action on the subject of union can be taken except by their General Conference—their denominational and incorporate head—the next appointed meeting in the fall of 1907; that no overture for union could be considered that did not include the entire denomination, and that did not conserve all legal and moral obligations entered into by the General Conference.

2. That the Disciples, as a religious body, were not incorporate, and probably never would be—that their local churches were incorporate, as also their colleges, benevolent associations and missionary organizations—that the only incorporate body represented by the Disciples' Committee was the American Christian Missionary Society, constituted in such manner that by general consent enabled them to speak for the Disciples as a whole; that the Disciples had their origin in a desire for union of the Lord's people by a return to the Church of Christ as planted and trained by the Apostles of our Lord; that this religious body, now numbering over a million in the United States, came into this fellowship by a full and hearty confession of faith in "Jesus as the Christ the Son of the living God"; that this proposition carried with it all other important Bible truth, and that as a people they were as closely united in doctrine and practice as any other religious body. The statement closed asking the joint meeting to discuss three questions:

1. Is union between the Free Baptists and Disciples practicable at the present time?

2. What are the obstacles to such union?

3. How may these obstacles be removed?

The joint meeting accepted these questions as covering the ground to be canvassed. The president announced that these questions were open to discussion. Dr. Ball said he thought the greatest obstacle to union was the fact that the two religious bodies knew so little about

each other. This remark led to many suggestions, by different members, as to how such a condition might be changed—by interchange of pulpits, union conventions, and by tracts and by other literature. Dr. Anthony suggested that in order to the fullest acquaintance, the Free Baptists, and especially their Committee must know,

1. The doctrine of the Disciples.
2. Their polity.
3. Their genius and spirit.
4. Their organization.
5. The legal aspects of these organizations.

It was suggested that all these elements can readily be furnished by published literature. After much discussion it was finally agreed that a committee to consider each of these elements be formed and report after a recess of 15 minutes. It was evidently too great a task to perform in so short a time. At a subsequent meeting it was agreed that these Committees should report at the next joint meeting. No time or place was set for this joint meeting. We hope it may be in connection with the General Convention in Buffalo next October.

The Committees as formed were, viz.: On doctrine, Garrison, Ball and Moffett.

On polity, Space, Lord, Power, Bates, Ferrell and Harlan.

On genius and spirit, VanHorn, Lichtenberger, Ford, Stacy and Bartlett.

On organization, Mohorter, Mauck, Van Akin, Rowilson, Moore and Willett.

On legal aspects, Streater, Willis, Anthony and Young.

It was agreed that regular members of the Committees might be substituted for proxies, if thought desirable and that the several Committees might gain the necessary facts for their several reports by correspondence.

This meeting was held in a true filial spirit and with a desire to effect the best results. The pastor of the Free Baptist Church complained that they had not received ample notice so that they could prepare for the fullest and best entertainment. But the ladies of the church spread for us a splendid meal the second day, and the banquet at the Cumberland Hotel on Thursday was all that could be desired to add to our already brotherly fellowship.

Since the above was written the following letter from Dr. Ball is of interest:

"The result of our meeting with the Committee of Twelve appointed by the Baptists was a great surprise. We found them more than ready to declare for perfect liberty in each local church, to regulate the matter of communion, and all other local affairs. They also freely express a wish for a conference with your Committee of Twelve on the question of union, and express the hope that the Disciples and Baptists might speedily become one body. This entirely changes the order we have been pursuing. Our hope and expectation has been that the first union effected would be between the Disciples and Free Baptists, but now it appears that the first union will be with the Baptists and then with the Disciples. Since our meeting in Brooklyn I have seen several leading Baptist ministers not on the Committee

of Twelve, and they ardently desire that this consummation should be speedily reached.

"The Baptists will act on the basis unanimously adopted at Brooklyn next May at their General Convention in Philadelphia. My hope is that an extra session of our General Conference will be called immediately after their May meeting in case the basis is adopted. The indications are that our General Conference will adopt the basis at once. If it does, the United body of Baptists will be in good shape to negotiate with your Committee of Twelve. If you should confer with their Committee before the May meeting it might be useful."

We sought an interview with the Baptist Committee of Twelve but it was agreed that neither of the two Committees, could possibly remain in New York to a suitable day, largely because so many were delegates to the Inter-Church Conference, and could not give the matter close attention. The meeting of the Baptists' Committee, and the Free Baptist Committee was held more than a week later than the one chronicled here. If Dr. Ball has correctly represented the facts, it will seem that the union of Disciples and Free Baptists will not be further considered until all the possible facts referred to by Dr. Ball shall have been determined. Dr. Ball was the first promoter of this last movement for union more than a year ago. It will not be possible to proceed with any certainty to realization in the near future without his voice.

TO THE EVANGELISTS OF AMERICA.

Dear Friends:

Mr. Alexander and myself are returning to America in December to take up the work in Canada and the United States similar to that in which we have been engaged around the world. We have been rejoiced to hear of such abundant signs of blessing throughout our country in recent years, but we are praying and looking for greater things. It has seemed to us that if we whom God has called into the evangelistic work could meet together for conference, and especially for prayer, it would mean much to the kingdom, so I invite you to Chicago for December 27th, 28th and 29th. There will be no set program, for it is not so much listening to one another that is needed as waiting together upon God. What is needed in America today is not merely a revival where a few of us in the evangelistic work go, but a revival in every city, town, village and hamlet, and places where none of us can go, and we need one another's sympathy and prayer to this end. If God can unite us together and unite us in prayer for the whole country, who can doubt but great things for the Master's kingdom will be the result. Come, if you possibly can. The headquarters of the meeting will be the Bible Institute and the Chicago Avenue Church.

I remain sincerely yours,

R. A. Torrey.

3 Sussex Ter., Plymouth, England.

Do you think you can? Then you can.

From Other Ink Wells

BAPTIST RE-UNION.

The committees met in the Free Baptist Church, Brooklyn. A full committee from the Free Baptists and six of the twelve of our committee were present. A full canvass of the situation was had and the following was adopted and the committee adjourned to meet at the call of the chairman whenever it was deemed best to take up further details. It was found that the union of the denominations has many technical difficulties, but all were impressed with the sincere desire of both parties to come together. The mutual feeling was that it needs but a little time and patience to bring the union to a successful issue. The resolution was as follows:

"Resolved, That the Baptists and the Free Baptists are so closely related by a history which long was common and has always been kindred, that they enjoy closer personal fellowship, and a greater similarity in genius and spirit than are common between two Christian bodies. It is recognized as a fact that the original occasion and cause of the separation between our two bodies have practically disappeared, and that in all the essentials of Christian doctrine as well as of church administration and polity we are substantially one."—The Standard.

DETERMINATION FOR UNION.

A notable assembly was that held in New York in November by the Inter-church Conference on Church Federation. Seventeen million communicants of twenty-four denominations were represented by the six hundred delegates present. Among the latter were many eminent men, church and educational leaders, jurists, statesmen, soldiers and prominent men of business. The desire, the determination for Christian union is rife in all churches and it cannot be thwarted by purblind bigots. People of the larger view do not insist upon union of sect, but they do insist upon union of soul, union of heart and hand for world conquest. What is the exact status and future of the federation movement? One speaker at the conference said wisely that its permanence and highest results would be secured only when it became a federation—not of volunteer and ephemeral workers, but of the great denominations and churches. These churches, differing as they may in form and procedure, will be united in service and spirit—which is, after all, the only thing that greatly moves or blesses the world.—The Ram's Horn.

THE NEW OPPORTUNITY.

But when all this is said, is this all? The blunt question is, Has not the Church now a vision of a larger task, an added pleasure of achievement, a new, glorious function, as the current of this new generation swings around the bend and the new age looms abrupt, coming out of the mist, ahead?

The proof that this new vision has come to the churches is invincibly convincing, when we see that here, there, in multitudes of isolated and spontaneous centers, this very thing is going on. Men are associating themselves together. They are organizing into clubs, brother-

hoods, circles, etc., for mutual improvement and for increased efficiency in working for Christ, for saving other souls and for training their own souls, for increasing their capacity for comprehending their age, the world in which they live here and now, and that better age to which they must give themselves that it by them may be somewhat brought nigh.—Central Christian Advocate.

CONSISTENCY.

The Western Recorder and The Christian Standard are somewhat warmly engaged on the old question whether baptism is essential to salvation, or salvation essential to baptism. The Christian Standard is not quite willing to admit that it holds baptism to be absolutely essential to salvation, but it dare not say what The Western Recorder holds. It dare not say that, according to its view and that of "Disciples" generally, he who receives the baptism commanded by our Lord Jesus must be a true and loving believer on the Lord Jesus Christ. It is constantly magnifying the value of union among all Christian bodies, and makes such union the staple of much of its weekly contents; but it puts itself in the position of willingness and anxiety to affiliate with the great multitude of those who, not having been baptized, have no right to regard themselves as saved—whom it, indeed, dare not reckon saved. And so it is anxious for "union" here on earth with those from whom its patrons must part company when they launch away from the present life. It is difficult to understand why there should be such an anxiety for union with those who, without baptism, are held to have no assurance of eternal life. For our part we can not think it desirable to form close friendships here with those from whom we must part so soon.—Journal and Messenger.

POLITICS A PART OF MORALS.

The Telescope is not a political paper. It neither commends nor criticises political parties as such. We accord to others the same right to their party preferences which we claim for ourselves. But the paper does aim to stand on the right side of all moral issues, and to call attention to and warn against the evils which threaten the welfare of the home, the church, and the State, especially such as the saloon, anarchy, bossism, graft, trusts, and corruption in State and municipal affairs. In the endeavor to discharge this important duty, the paper commended some and criticised adversely others of the acts of Presidents Harrison, Cleveland, and McKinley, and has most earnestly commended the official career of President Roosevelt. It has also strongly commended the Republican Governors Hanly, La Follette, and Hoch, and the Democratic Governor Folk, not as partisans, but for their heroic stand against graft and in favor of the enforcement of the laws of their respective States, and has, for like reasons, commended Mayor Weaver of Philadelphia. This has been and will continue to be its course under the present editorial management. It never has been and will not be a partisan sheet in the political

sense of that term. Of course there are always a few men so blinded by partisan prejudice that they can not distinguish between commending or criticising an official act of a Republican or a Democrat and commending or criticising the party to which such officials belong. That is their misfortune, not ours.—The Religious Telescope.

RELIGION IN THE PUBLIC SCHOOLS.

Under this caption the Baptist "Examiner," of New York, singles out for special mention and discussion, from among the many able papers read before the recent Inter-Church Conference on Federation Dr. G. U. Wenner's, on "Week-Day Religious Education." It says:

"One of the most striking and suggestive incidents in connection with the recent Conference on Federation was the reception given to the paper read before it by the Rev. George U. Wenner, D. D., president of the Evangelical Lutheran Synod of New York and New Jersey. Dr. Wenner wrote upon 'Week-Day Religious Education.' He strongly depicted the deficiencies of the present system of religious instruction, emphasized the importance of the principle of 'unity' in education, and ended by urging that the church ask of the public school, which surely owes it a large unpaid debt, that it should restore to the church one afternoon a week—say Wednesday afternoon—for purposes of religious instruction. This proposition was received with great applause, and was subsequently embodied in a formal resolution, which passed without a word of opposition and by unanimous vote.—The Lutheran Observer.

WHICH?

Two Angel sisters, Life and Death,
A silent watch were keeping,
O'er a cradle bed, where a little child
Lay in its peaceful sleeping.

Said Life, "That child, if given to me,
Shall dwell in pleasant places,
Shall live in silken tents of ease,
And walk through green oases.

I'll give her cheek the rose's hue,
Her hands the lily's whiteness,
With joy her lips shall overflow,
Her days be filled with gladness."

Said Death, "The child, if given to me,
Shall never know the story
Of aching, breaking human hearts,
And Earth's departing glory.

Shall dwell among the ransomed souls,
In raiment white and shining,
Forever and forever more,
In the love of God abiding."

The baby opened wide its eyes,
As though into her dreaming
Their words had found a place and led
Their deep eternal meaning.

Then straightway raised her arms
Death,
And on his bosom lying,
Was borne away and never thought
Nor dreamed that this was dying.

—Anon.

Magnolia Avenue Church, Los Angeles, Cal.



JESSE P. MCKNIGHT, Pastor.



L. M. ANDERSON, Chairman Official Board

The growth of the Magnolia Avenue Church at the corner of West Twenty-fifth street and Magnolia avenue, in the matter of quick and vigorous growth, stands without a parallel in the history of our churches in Los Angeles, or even in Southern California. Though less than two years old, it occupies a place among the strongest and most aggressive churches of the southern part of California.

For sometime it had been felt that the rapidly growing and popular southwest part of Los Angeles, should have a church, and the members of the First Christian Church, purchased a lot for a church site, but a year or more passed, before a work could be established.

In January, 1904, a mission Sunday school was organized under the direction of workers from the First Church. This school met in a hall at the corner of West Twenty-third and Union avenue. The attendance of the first day was only about 40. The work developed rapidly and grew in numbers from the beginning so that after about one month the work seemed to justify a formal church organization, there being quite a large number of Disciples living in this part of the city quite removed from a convenient church home.

Looking to the matter of this organization, Jesse P. McKnight, recently come from Iowa, was invited to undertake the

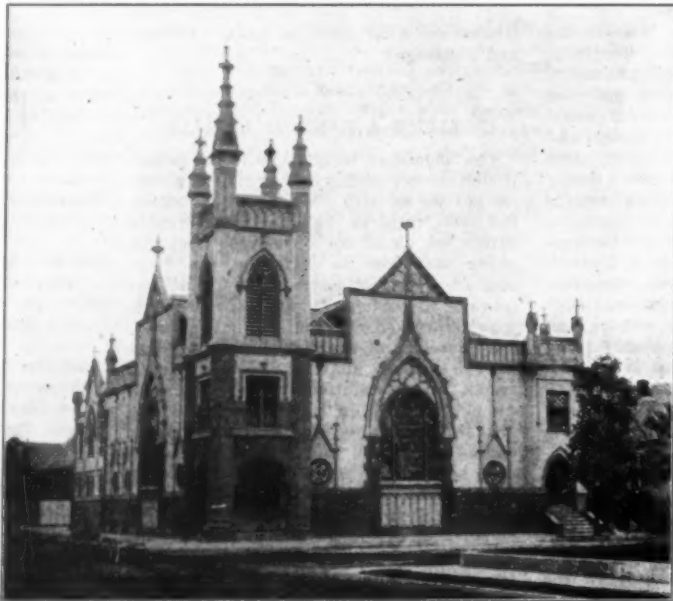
organization and pastorate of the new church. Under his direction the second Sunday of February, only about one month after the organization of the Sunday school, a church of 87 charter members was instituted, of this number about 60 came from the First Church, a few from other of our churches, and a number not identified with any church.

The services, though held in a hall,

building was taken up. Additional ground was purchased and added to the lot, which had been formerly transferred by the First Church to the new organization, and work was begun upon the building. The rapid growth of the church made it necessary to enlarge the original plans three times while building. A beautiful, modern and spacious building costing some \$22,000 was erected and was dedicated on

June 25th, 1905, less than a year and a half from the organization of the church. The dedicatory sermon was preached by Charles C. Chapman of Fullerton, president of the Southern California Missionary Society, one of California's consecrated business men, who knows how to preach the Gospel. Something over \$9,000 was raised on dedication day, leaving the church to carry a real estate loan of \$5,000.

The building is the handsomest, most modern, and in many respects, the best building among the Disciples of Southern California. G. W. Muckley, who is authority on church buildings, places this church among the most perfect, complete and pleasing of the brotherhood. The building is English Gothic in style, 65 by 102. At the main entrance stands a Magdalena tower, the base of which, together with the lower portion of the building, is built of stone. The walls of the building are cement-covered, with staff ornamentation, making a striking



MAGNOLIA AVENUE CHRISTIAN CHURCH, Los Angeles, Calif.
A beautiful and spacious modern building.

were well attended, and the membership grew rapidly from week to week. In the autumn following, such strength had been developed, that the matter of a church

together with the lower portion of the building, is built of stone. The walls of the building are cement-covered, with staff ornamentation, making a striking

Unprecedented Achievement in the Semi-Tropics

structure, most pleasing and churchly in character; both auditorium and Sunday school room are circular in shape; wide galleries encircling both, providing a seating capacity of 1,000. The arrangement for throwing both rooms into one is so admirable that pulpit, rostrum and baptistry may be commanded from every part in the house.

The Sunday school room is surrounded by eighteen class rooms on the two floors. There are besides a primary room, a women's parlor, choir room, committee rooms, pastor's study and robing rooms. In the basement are located a large so-



SHIRLEY R. SHAW, Supt. of Bible School

cial hall and dining room, kitchen, pantry and furnace room.

Since dedication, the church has enjoyed a vigorous growth, notwithstanding that the summer season and vacation period immediately followed the formal opening of the house. There is now a membership of 322 after twenty months since organization of the church. The church has held no meeting, its additions coming at the regular services from week to week.

While endeavoring to build up its own work and establish itself in the religious life of the city, the church has not been unmindful of the commission of our Lord, and in this short space of time has given not less than \$800 for missions, \$600 of this amount being given last year.

The church is greatly blessed in having a fine official board of consecrated men, who, having been successful in their own business, bring their best business sagacity and sense, to the work of the Lord.

One of the promising features of the work of the Magnolia Avenue Church, is its live, wide awake Sunday school; the school enrolls about 240 and has an average attendance of 200. A fine record has been made in finances. A recent "Girls' Day" brought in an offering of \$103, the Easter offering of the school last April, amounted to something over \$225, at the last Rally-day service the attendance was 306 and the offering \$100. The total amount raised by the Sunday school last year was \$747. During the present year the school has been using the Blaklee series of graded lessons, with great satisfaction. An increase campaign is now on, an effort being made to increase the regular attendance to at least 250 by January 1st. For the past three months the school has felt a loss through the serious sickness of Shirley R. Shaw, who has been the efficient superintendent for the past year, and under whose leadership the school has made such a fine record. His place is being splendidly

filled by S. J. Chapman, a superintendent of wide experience and excellent success in our Chicago churches, particularly the Jackson Boulevard church, and under his care the work has not been permitted to suffer through the absence of the regular superintendent.

This church has one of the best C.W. B. M. auxiliaries in Southern California. They enroll 63 members and are doing a fine work in cultivating the women of the church in missionary spirit and service. Mrs. J. K. Shaw, the mother of our missionary in China, Herbert P. Shaw, is the efficient president.

The church is fortunate in having a well organized and enthusiastic Ladies' Aid Society. Last year they cleared over \$600, and are now busily engaged in wiping out a pledge of an additional \$600 on the new church. Mrs. Jacob Kelch is the energetic president, and is well supported by a corps of earnest workers.

The church has both a Senior and Intermediate Society of Christian Endeavor. The senior attendance runs from 70 to 80 at its weekly meetings while the Intermediates have 35 to 40 in attendance. Both societies are doing good work, and are a source of help in the work of the church.

The pastor of this church, Jesse P. McKnight, has been in California only two years, coming to the coast from Oskaloosa, Iowa, on account of the delicate health of his wife. Mr. McKnight is a graduate of Eureka College, and has held pastorates at Harristown, Ill., Peoria, Ill., and Oskaloosa, Iowa. He has been richly blessed in his work, but no where more signally than in California. With his wife restored to health, and with so successful and enjoyable work, in this excellent church, he is often heard to say that he could not be easily induced to return to an eastern pastorate.

In 1868 at Virden, Ill., this man was born and there he grew up, attending the public schools, from which he passed in

due time to Eureka College, graduating in 1893. He has always been industrious, and with patience and determination, worked his way through college. He has never lost the student habit, but has taken summer courses at the University of Chicago and also at Harvard. He married Miss Ballie Metcalf, of Girard, Ill., daughter of J. D. Metcalf, a prominent business man and member of the Church of Christ. Their first pastorate was at Lynnville, followed by others at Harristown, Peoria and Oskaloosa, Iowa. These changes represent each a step into wider usefulness. In Iowa, and now in



MRS. J. K. SHAW, Pres. C. W. B. M.

California, Mr. McKnight has served as a member of the State Board. His service never lacks balance, symmetry and growth.

The outlook for the Magnolia Avenue Church is very bright and hopeful, for few of our churches are so advantageously located as this church; being situated in a growing and popular residence portion of this beautiful city, it is certain to grow in membership, influence and usefulness. And even now it is ranked among our very best and strongest churches in Southern California, and for this reason it should become one of the greatest factors for good in the cause of the Disciples on the Pacific Coast.

"CO-OPERATING MEMBERSHIP" AGAIN

Chas. E. Smith.

Since the former article appeared, we have received friendly counsel that there is so much "scholarship" at Chicago that it is useless to offer any suggestions or criticisms. But our knowledge of some of the Christian Century Company has given us a different opinion and, if, as the Editor asserts "co-operating membership" is increasing among our churches, a little further friendly but earnest discussion will be permitted.

We have no desire to assume dictatorial powers over anyone, much less the church which Jesus bought with His own blood, but we deny that "The right of free action is inherent in all the churches." Were this true, the Roman Catholic church is perfectly justified in her course. Jesus said, "all authority is given unto me." Has He ever transferred that authority? If so, when and to whom? Of him again we read, "He is the Head of the body, the church." As long as a man is in his right mind, his body obeys his head and so long as Christ's church is sane, she will obey her Head. Suppose "Co-operating membership" is an expedient. No expedient was ever al-

lowable that did not harmonize with the plain commands of the Master. Last year Bro. C. A. Young put out a valuable book, "Historical Documents Advocating Christian Union." From a footnote to "The Declaration and Address," by Thos. Campbell, we quote, "It resolved to support such ministers * * * as exhibited a manifest conformity to the original standard; * * * such as practiced that simple original form of Christianity expressly exhibited on the sacred page; without inculcating anything of human authority, of private opinion, or of inventions of men as having any place in the constitution, faith or worship of the Christian church." Presumably, Bro. Young wrote these words but if not, their publication is their approval. It is evident that "co-operating membership" could be no constituent part of the church set forth "on the sacred page," neither in the letter or the spirit of the same. Our former article said, "Three Scriptural terms name the body of believers on earth—the body of Christ, the church of Christ and the kingdom of

(Continued on page 1295)

AT THE CHURCH

International Lesson Series 1906

Lesson for Jan. 7.—The Shepherds Find Jesus.—Luke 2:1-20.

All history culminates in Christ. With His coming, we begin to reckon time afresh. Believers and infidels alike must honor Him, every time they use a date line. This is 1906 Anno Domini. "The year of our Lord." Every legal instrument, every letter, every document that is dated properly bears witness to His birth and ministry among men.

Christ came "in the fulness of time." Revelation is historical, and it required many years to prepare a nation, a people, from whose loins the Messiah could be born. Years were required for the working out of the divine purpose in many particulars. God never hurries, and while men are impatient, while they sink in utter hopelessness, He marches on majestically to the fulfillment of His purposes. Political conditions were not favorable until the beginning of our era. When all things focussed, when the time was opportune, then Christ came.

Perhaps it may be said that God waited until the world had discovered the need of a Saviour. When men found out that their wisdom was foolishness, when their own efforts had failed and come to naught, then God moved. As always, "man's extremity was God's opportunity." There was wisdom in the world. Schools had been established, and mighty teachers had gone forth. There was a prodigious wealth of learning, but sin is not ignorance, and seldom the offspring of ignorance; therefore learning did not and cannot save. When the light of human wisdom shone the brightest, then moral night sunk into its deepest shadows. Neither did culture avail. There was politeness; the socially elect rejoiced in each other, as they do to-day, but sin is not rudeness, therefore culture cannot cure it. Sin is in the heart, in the will, in the blood. It demands redemption, atonement, regeneration. Blood must answer to blood.

The "Desire of all nations" appears at last, when the time is ripe. Notice that human governments are made use of in bringing to pass the purposes of God. The Caesars were but instruments in the hand of divine Providence. Augustus did not know God, but God used him.

Nothing could be more natural to a devout Hebrew than a visitation of angels. Nothing could be more apropos, than that at the birth of Jesus Christ, the upper world should be agitated with joy; and as swallows in the spring skim through the air, so angel beings in swift and joyous flight visited the earth, and brought with them the cadence of celestial song. The shepherds were afraid, as even the holiest men are afraid when they stand in the presence of the supernatural.

Since that glad day, the world has heard the soft music of heavenly peace; and after the centuries of war, nations are turning from it in horror and disgust. Not fields of blood, but fields of bloom; not the clangor of arms, but the music of the forge; not walls of the wounded and dying, but songs of the saved; these we would hear, these we would promote.

Christ was declared to those who were ready to receive Him. The open mind, the pure heart, the reverent attitude are necessary. The Lord of glory will not enter a pre-occupied heart, nor rule a divided realm. Shepherds in their modesty and humility received the news and found the Saviour. Sages, with reverent and inquiring minds, were guided to the manger. These qualities we can all possess in some degree, and into our hearts the Lord of glory may be born anew.

Hawthorne compares Christianity to a cathedral with beautiful windows through which the light streams. Viewed from without, they appear dull and formless. The figures, if seen at all, are grotesque. But viewed from within, all is light and symmetry and beauty and grandeur. The very atmosphere conduces to reverence, and the blending of colors and mingling of tender shades touches the beholder to tears. So it is in coming to Christ. The inner vision is the only true vision. Seen from without, He has no form or comeliness, no beauty that we should desire Him.

APPLICATION.

1. "I bring you good tidings." The message is personal. "Unto you is born a Saviour." And so it is all through the Bible. The individual is never lost sight of.
2. It is a word of comfort, of re-assurance. "Fear not." That is the first word of the new dispensation. No troubled hearts, no timorous, fear-smitten souls.
3. There was a sign by which they would recognize Jesus. There are signs and tokens to this day by which we may know who are Christians. "By this shall all men know that ye are my disciples, if ye love one another."
4. The shepherds went at once. "Let us go now!" They did not delay nor ask for another revelation. "Do it now!" ought to be our motto.
5. Their faith was ardent. "They came with haste." After all the centuries of witnessing for Christ, our hearts should be hearts aflame.
6. They bore the news to others. "Let the redeemed of the Lord say so." "We are witnesses." If the light of heaven has shined into your heart, send its glad beams on to others. Many are still in darkness and the shadow of death, waiting the cheering word.

The PRAYER MEETING

By SILAS JONES

A NOBLE ENDING AND ITS SECRET.

Topic Dec. 27-2 Tim. 4: 6-22

"The day of death is better than the day of one's birth," says the Preacher. Hopeful youth is not inclined to believe the Preacher. The world has so much to offer the young and strong that they cannot regard the day of death as a day to be desired. They long for life, not for death. But death comes to all. The wise man will not try to ignore it. Dr. Felix Adler has recently said that the facing of the thought is a useful aid to the spiritual life. Dr. Adler is not the first man to perceive the value of keeping in view the fact of death. The wise of all ages have taught that men must consider the end of life if they would live for the best things. The fact of death has a sobering effect on those who contemplate it and it ought to lead them to search for the things of surpassing value. The son of Sirach gives a hint as to the best way of approach to the subject when he says, "In the last end of a man is the revelation of his deeds." If the day of death reveals character, we shall obtain the greatest benefit from the consideration of it if we give attention to the last days of the good.

The Backward Look.

"I have fought the good fight." Paul used the right word to characterize his life. It had been a fight from the beginning. He had a fight with himself. "For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but to do that which is good is not." Through Christ he triumphed over the evil that was in him. He had a fight with the world. Few men believed what he considered the most important truth ever revealed to man. Had he been willing to hold his beliefs for private use, the world would not have troubled him. But he was not willing to keep still. He felt that he had a message for the whole world. He insisted on telling it wherever and whenever he found a hearer. A few believed him, the majority turned away with contempt or else raised up against him bitter persecution. Nothing, however, could daunt him. He faced all his opponents with splendid courage. Among those who called themselves Christians were some who hated Paul because he contended for the liberty wherewith Christ had made men free. These he treated with admirable courtesy, but he fought every attempt they made to impose the yoke of Judaism on his gentle converts. Like another great Hebrew before him, he was a man of strife. But he did not regret it. He could say at the close, "I have kept the faith." He had a clear conscience. He had not sold himself for gold or honor or pleasure.

The Forward Look.

If the backward look was satisfying to Paul, much more was the forward look. Despite the hardships he endured, he got more true enjoyment out of life than the average man. He had had the companionship of many noble friends, he had experienced the goodness of God. I have no doubt that there was a pang of regret in his heart when he first realized that he was soon

to leave the field of conflict. A good fighter always regrets to leave the field before the fight is done. And Paul knew the fight of faith was only beginning. There were enemies of true religion without the church and within it. But when the Lord gave the command for him to withdraw from the conflict, Paul rejoiced in the hope of the reward which he was sure was awaiting him. The life he had lived entitled him to the enjoyment of that hope. He had loved God and his brethren. He could with reason expect a sweeter fellowship with God and the children of God in the life just opening to him. With confidence therefore he said, "Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day."

CHRISTIAN ENDEAVOR

By CHARLES BLANCHARD

THE BROTHERHOOD OF MAN

Topic Dec. 24, 1 John 2:7-11; 1 John 3:12-15

The old commandment is that we shall love the Lord our God with all our mind and heart and soul and strength, and the second is like unto it, that we shall love our neighbor as ourselves. On these two commandments, the Master says, hang all the law and the prophets. The new commandment of Jesus is that we love one another even as he loved us. This is the basis of all true brotherhood. Strange as it may sound, it is not enough to love our brother as we love ourselves; for there are multitudes of people in the world that do not really love themselves well enough to be decent, self-respecting, not to speak of righteous or holy. Self-love is not in itself an ignoble thing. It is in fact the basis of all the primal virtues. All noble thinking rests back on this physical basis of genuine self-respect and regard for the old-fashioned virtues of honesty, integrity, uprightness; manly independence, courage and fortitude. The simple fact is that the social compact rests primarily on self-respecting love for our own and for others. "Look not every man on his own, but also on the things of another" is the basis of society. This mutual recognition of our own and the rights of others is the basic principle of our social order and of our democratic government. Not until men come to a rational self-estimate of themselves in their relations to others is society possible, or republican institutions practicable. "Thou shalt love thy neighbor as thyself" is the first step in all higher civilization. Christian civilization must have a higher principle; however, than self-respect and regard for the rights of others, noble as these virtues are. The new commandment that we love one another even as Christ love us, lifts the whole question into the sunlight, above all the fraternalities and mutual societies of men, merciful and useful as many of these are. "The Brotherhood of Jesus" has not been realized on earth. "As He loved us" is the spiritual ideal of the kingdom of heaven which we are slow to grasp in our thought, and slower yet to set about realizing in a practical way. Is the Master's ideal impracticable?

In this age of graft, of greed and of grab, of selfish combinations of capital against labor, and of labor against the corporations, the brotherhood of man and the federation of the world, of which Tennyson sings with inspiring optimism, seems far from its realization. Nevertheless, there has been marvelous development in the principles of brotherhood, of co-operation, of federation, within the last half century. And men are surely more brotherly for all this, despite the self-seeking of manipulators of the stock markets, the corruptions of so-called mutual insurance companies, the inequalities that still exist in society, exaggerated by the aggregation of vast wealth in the hands of the few.

It is, indeed, a perplexing problem; but that men of power and even men of great wealth, men in all walks of life, are so deeply interested in the solution of this problem, from a social, economic, political, religious, world-stand-point, gives hope of the coming of the day of which the prophets of all the ages have dreamed, which the seers have sought, which the saints have aspired to reach, misunderstood and hatred of the world, as the Master of men in His fitful life on earth, when they crucified Him and hanged Him to a tree; yet who was exalted by the strong right hand of God, and made to be both Lord and Christ. Our hope is in Him!

WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers.

C. M. Yocum of Pennsylvania is the new pastor at Lisbon, O.

The High Street Church, Akron, O., reports 49 additions during its recent meeting.

W. A. Guy of Athens, O., has taken charge of the work at Chauncey and Millfield.

Adam K. Adcock began at Tiffin, Ohio, Nov. 5th, and is greatly pleased with the outlook.

A valuable contribution on the Federation Congress by W. J. Wright will appear next week.

J. J. Haley writes with rather more than customary vigor in his "Chronicle's Desk" this week.

R. E. Hieronymus preached at Ross-ville, Ill., a week ago, in the absence of the pastor, H. H. Peters.

Udike and Easton, not to be rained out, preached by telephone at Hinton, O. T. See "From the Field."

John T. Stivers, general evangelist, can be reached for 1906 engagements, by addressing La Junta, Colorado.

I. J. Spencer, of Lexington, held a short meeting this month at Flemingsburg, Ky., and ordained officers.

Ben. F. Hill, California, Mo., has decided to re-enter the evangelistic field. He will be available after January first.

The church at Athens, O., of which T. L. Low is pastor, recently closed a good meeting with 20 additions to the church.

Brother J. M. Mapes, 75 North street, Newark, N. J., has revived the work at Norwood, Long Island, and is doing good work.

James Bobbitt has just closed a meeting which was very satisfactory to the church at Lake, Ind. There were 13 additions.

G. W. Moore closes his work with the Broad Street Church, Akron, O., to begin work with the church at Ionia, Mich., Jan. 1st.

"The Church Index" is issued by the First Church, Topeka, Kansas, Chas. A. Finch, pastor. It represents all departments of church work.

John E. Pounds of Cleveland, O., will assist the church at Sebring, O., in a meeting in January and the church at Cambridge in February.

J. J. Taylor, evangelist, Connersville, Ind., will be ready for meetings after January first. He holds uniformly good meetings in difficult fields.

We have a fine series of articles on David Livingstone, contributed by A. McLean, which will begin as soon as pressure on our columns permits.

J. J. Grove informs us that H. D. Williams of Canton, Mo., has accepted a call to the church at Ames, Ia., where he will begin the first of the new year.

S. H. Bartlett of Cleveland conducted the reopening services of the church at Hooper's Ridge, Ohio, Dec. 26th, which had undergone extensive repairs.

C. A. Freer can hold a meeting in March. He prefers working in central states; he has succeeded in many meetings. Write him at Painesville, O.

Geo. A. Campbell of the Austin church went to the Missouri University, Columbia, last week, to deliver an address to the students in that center of culture.

The Bible schools of the churches at Warren, Steubenville and Cleveland, O., are in a contest. The schools are about the same size, having an attendance of a

little over 400.

After twenty-one happy years in Missouri, Jas. C. Creel goes to Jonesboro, Ark., where he has received a unanimous call. This is adding a strong man to the Arkansas forces.

One of the neatest folders for church services and announcements we have seen is the one issued by the First Church, Cedar Rapids, Ia., Geo. Boone Van Arsdale, pastor.

We are delighted with the rapid improvement of our news service, and heartily thank the friends who are sending us in reports. This department will be greatly enlarged next year.

Geo. A. Bellamy of Hiram House, Cleveland, has arranged a lecture trip to the Pacific coast for next spring, under auspices of the Santa Fe Reading Rooms, S. E. Busser, Supt.

Scarcely a church among us but has been blessed by some educated ministers. "Education Day," Jan. 21, 1906, will give opportunity to express their appreciation of them and give our college the needed help to continue to furnish our cause with leaders for the world's life.

The American Bible Society sends out an appeal for funds that merits the immediate attention of the churches everywhere. The society is in debt, and must have \$50,000 before March 1st, 1906.

Clariss Yeuell, pastor of Randall Street Church, Baltimore, Md., can no longer lead the forlorn hope. The church is to be sold to satisfy a mortgage. Brother Yeuell is ready to work either as pastor or evangelist.

Harry K. Shields, Rochester, N. Y., has done very satisfactory work as singing evangelist for more than a year. After January his time is not taken. If you need a singer try him. He will more than satisfy you.

C. H. De Voe, Rochester, Ind., has held splendid meetings in Wilkes-Barre, Pa., and Augusta, Ky., in the past few weeks. In the former place it is reported as the best meeting ever held by that church. He has a singer when desired.

Jas. A. DeMoss, M. D., Thayer, Kan., will give up his profession and on January first enter upon the work of an evangelist. We trust that he will be given every encouragement by the brethren in his own and nearby states.

Harvey Stoner, Massillon, O., is entering the evangelistic field. He has succeeded as pastor and evangelist. He is highly commended both as to character and ability, by churches and well-known preachers. Write him for dates.

The president of this company and his wife are recipients of an invitation to the marriage of Miss Katherine Elliott, daughter of Mrs. Eliza J. Elliott, to Mr. Jasper T. Moses, at New Castle, Ind., Dec. 26. Our warmest congratulations!

J. W. Webb, Modesto, Cal., who preaches and lectures, can be had for an occasional meeting. He is well known on the Pacific coast where he speaks several times weekly in schools and colleges, chiefly on temperance and hygiene.

R. W. Stevenson, provincial evangelist, Toronto, Ontario, wants two substantial men for pastorates in that province. Of course, none but good men of good records and willingness to work hard are desired.

J. J. Taylor, Connersville, Ind., and Arthur Haley, Butler Ind., are in a meet-

ing with a view to constituting a church in Montpelier, O. Interest is intense and many are making the good confession. The prospects are good for a strong church.

Few men among us have organized so many good churches in difficult fields as has Harold G. Monser, Champaign, Ill. He ought to be called to the large difficult fields, for none can doubt his success in the smaller, and this argues his fitness for the large.

M. B. Ingle, Harper, Kan., is re-entering the field as an evangelist. He knows the work thoroughly, having been state evangelist both in Florida and South Carolina, as well as having been engaged in the work as an independent. Those who know his record will doubtless keep him busy.

J. P. Dargitz thinks it pays to advertise in The Christian Century. He writes that the Christian Colony Church has been organized near Acampo, Cal., whose chief duty it shall be to evangelize needy fields. This was the original intention of the founder. There are 30 members and a full quota of officers.

R. H. Fife, 3740 Wyandotte avenue, Kansas City, has held successful meetings in Little Rock, Ark., and Knoxville and Pittsburg, this autumn. He is a good man and should receive all the calls he can answer. He is in a meeting in Bethany, Mo., with 183 additions in 14 days. The interest increases.

A business man with a big heart has about decided to sustain J. V. Coombs and several assistants in a special evangelistic campaign for at least one year at a cost of not less than \$6,000 to himself. We have many men in our ranks who could sustain such a work. Who will follow this good example?

Benj. L. Smith has resigned as Corresponding Secretary of the C. M. S., to take effect Feb. 1, 1906. This seems calamitous, but will no doubt eventuate to the best interests of Bro. Smith and the great work which after years of faithful service he lays down. He has wrought with courage and success, and a grateful brotherhood here saying, "Well done!"

December 3rd was a day of rejoicing for the church at Wellsville, O., when a service was held to commemorate the recent paying off of the indebtedness on the church. Two mortgages and several notes amounting to \$9,452.60 were burned. President Cramblett was present and preached in the evening. All departments of the church are in excellent condition.

Harry Granison Hill is much in demand for popular lectures. He recently appeared on courses in Illinois, Michigan and Indiana. He will have six weeks' work with the Redpath Bureau in February and March. The Y. M. C. A. at Springfield, Ohio, Lincoln, Neb., and Indianapolis, Ind., have engaged him for their men's meetings. These occasions furnish splendid opportunities.

The reception given Earl Todd, his mother and sister by the Central Church of North Tonawanda, N. Y., was delightful. Brethren Randall and Bowers, besides preachers of the other churches made speeches of welcome. Brother Ben Rand presided and one of our young preachers, Mr. Rudolph C. Stoll sang several solos. We shall have more to say later about the excellent congregation which Mr. Todd will serve.

This is our last opportunity to say, "Merry Christmas," until another year.

Friendly criticism is appreciated in this office, and we shall thank everyone who voices it.

New Year surprises are engaging the attention of the office and managerial staff of *The Christian Century*. We want to please our new friends, and surprise our old ones. Subscriptions are rolling in at a most gratifying rate.

J. Edward Cresmer, late of Manhattan, Kansas, wants to supply in or near Chicago for a few Sundays. City address, 4147 Calumet ave. He took nine and one-half years of work at Drake University; is 34 years old; married. First-class references.

Among the many we received an order from one of the largest Bible schools in Ohio last week for our new series of lesson helps, also an order from San Francisco. These helps are new and crisp, apt comments on the International Lesson system. Order now.

W. T. Clarkson of Lawrence, Kansas, will hold a meeting for the church at Willmattsville, Mo., commencing Dec. 24th, 1905. This is the church that Brother Clarkson organized last August at the close of a very successful meeting which resulted in thirty-six (36) additions.

Herbert Yeuell gave his lecture "Ben Hur" to a crowded house on the Y. M. C. A. course at Parkersburg, W. Va., Dec. 3rd, and repeated it at the Christian Church Dec. 15th to another crowded house. This is Bro. Yeuell's third time on this lecture at Parkersburg within a year.

J. H. Hardin of Kansas City, Mo., State Supt. of Bible Schools, held an Institute of five days at Canton, closing Dec. 14th. There were courses for the college faculty and students, for the B. S. officers and teachers, and for the church and the general public. One of the fruits was the formation of a fine teachers' training class, with Dr. Albert Buxton at its head. The Institute will be a leading feature of Dr. Hardin's work in Missouri.

A. L. Orcutt, president, writes that the Board of Ministerial Relief has just received from the estate of Mrs. O. A. Burgess a bequest of one thousand dollars. This becomes a part of our permanent fund and is to be known as "The O. A. Burgess Loan Fund." Sister Burgess' interest in the cause of Christ is not only to be known by this bequest, but as well by a number of others which she left to other departments of our general work. By these gifts she will still live to serve the cause of Christ. How wise this disposition of her possessions. This is a good example for others to follow. Blessed be her memory.

All the pleasures of self-aggrandizement in self-indulgence or in pride create a craving which grows greater and is satisfied less as life goes on.—Wilfrid Richmond.

The law of love and help is from everlasting. It wells out of the very heart of God, from the day when, out of the infinite resources of His power and His love, His wisdom made the worlds. It is written on the open arms of the Cross, where He hung. It is stamped upon the heart and conscience of man, made in the image of the eternal Love, consecrated to the fellowship of the service of Christ and the sacrifice of the Cross.—Richmond.

NOTES FROM THE HUB.

A. L. Ward.

Boston is undergoing a moral shaking-up such as it has not had since the days of the slave agitation. Press and pulpit have united in denouncing crime which has run riot here for many years. The election of Mr. J. B. Moran, the independent candidate for prosecuting attorney, over his opponent who was endorsed by both of the leading political parties, is a revelation of the indignation of the people.

The spirit of federation among the churches of Boston seems to be more earnest than ever before. The Baptist and the Free Baptist have united. Thus ends the courtship of the Disciples, but, "It is better to have loved and lost, Than never to have loved at all."

The Baptist Ministers' Association is inviting all the Disciple preachers in and around the city to become members with them. Their spirit is very Christlike. The Massachusetts Federation of Churches is now working hard. Heretofore it has been largely getting together around banquet tables—a good thing, but hardly adequate to Christian union—even a poor federation.

What name can eighteen million followers of Christ take? This is a burning question. In many quarters there is a strong objection to the term, "denomination," though, perhaps, there are some who are willing that others be called by this, but for themselves prefer "The Church." If these millions federate, can they go nameless? Can the name be "Christian?" Well, already a million and a half of these wear this name, what will the others think? Nay, more, what will they do? And how will this million and a half act towards the others?

At the Baptist Ministers' meeting the other day, Dr. Gray of the Stoughton Street Baptist Church, delivered a digest of five hundred sermon subjects (sermons preached Oct. 22), announced by the leading ministers of five great denominations. It contained the startling revelation that ministers are not serious students of the Word of God. They are depending on catchy announcements to fill the pews. One Rev. Mr. Johnstone, an offending brother, was called to give an account of his sensationalism. His answer was, "bait." His most effective sermon was on, "A Broken Bottle, and a Broken Heart." Since the address of Dr. Gray, the writer discovered, on a church bulletin-board, this title, "The Christian's Electric Buttons." This beats them all, yet Jesus said, "Go into all the world, and preach the Gospel."

Mr. E. T. C. Bennett and wife are in New England in the interest of the National Benevolent Association. They are meeting with a hearty welcome and response.

Work continues to progress at the Boston Church, of which A. L. Ward is the minister. The Sunday school has doubled its membership. Boys and Girls' Rally Day was observed recently with a good programme. The auxiliary of the C. W. B. M. held their annual meeting on the evening of Dec. 3. In spite of the rain many were present. There have been 14 added to the church since Sept. 1.

The Disciples Club of Harvard University has held two meetings. The number of students from our homes continues to grow. This is gratifying. The students in the Divinity school are Brothers Morro, Horn, Serena and McKinick. These are men well equipped for work in the churches, and are already preachers of recognized ability.

SPRINGFIELD, MISSOURI, LETTER.

There is a "sound of marching in the tops of the mulberry trees" in southwest Missouri. Our churches that were without pastors are securing good, strong young men for their pulpits. Carthage, Aurora, Neosho and Webb City are among the most recent to report pastors. Many of our counties in the district have recently held their annual conventions. These, for the most part, report "the best yet." Lawrence county held a great convention. Webster raised enough money to put an evangelist in the field. Here in Greene county the convention has just closed. We want a man for this field. We can do as well as the general home board, insure \$300 and let the evangelist collect the rest on the field. We have a population of 60,000 people, with fair railroad facilities. Have twelve organizations in the county. The writer is county president and would like a word from any young man who has faith, industry and love for the lost. Our state evangelist for southwest Missouri reports that for every one dollar contributed to the work in southwest Missouri one soul has been won to Christ. Here is an opening for good investment.

Springfield has not been without its special efforts to save the lost. In the early fall eleven of our churches engaged in a union evangelistic movement under the leadership of Dr. William Edward Beiderwolf. A large tent, on a central location, together with the evangelist and his singers drew immense audiences. It was a public meeting and touched the public life of the city as few meetings do. About one thousand cards were signed. Out of this number less than two hundred went into the churches. The meeting is not to be measured, however, by the number of converts. The city life has been touched and stirred and a healthier moral tone prevails. The good fellowships of the churches participating is most beautiful and brotherly. The preaching was earnest, tender, and for the most part loyal to the Book, so far as it went. A full gospel, according to "our doxy" was not preached. In this, be it said, we are wise and effective. The weak point in the meeting—as the writer sees it—was in the indefinite way in which the converts were handled. I mean, they were not finally and definitely committed to the church. Vagueness, and something of a lack of satisfaction was evident, and is quite manifest in following up the work. "The Inquiry of a good conscience" was not satisfied. But good was done, in that Christ was preached. "Herein I do rejoice and will rejoice."

Some of the churches have followed with meetings of their own. This has been our plan in South street. For the first eight days we held our own meeting. Then W. F. Turner of Joplin, Mo., came and assisted ten days. This resulted in 39 additions from the first of the union meetings. Since the fall work began 47 have responded to the invitations.

At this writing we are just home from Joplin, Mo., where we went to assist Brother Turner in his meeting. We have gone back to the good old primitive days when the neighbors swapped work in log-rolling times. We are "swapping" work, and it is a joy to the pastor and a help, we trust, to the churches.

Springfield is not sleeping. The rails to the Missouri Pacific are being laid. The State Normal is one of the prizes landed by the city this summer. Nothing less than 75,000 by 1910 will at all satisfy us.

D. W. Moore.

FROM THE FIELD

TELEGRAMS

Wheeling, W. Va., Dec. 18.—Clarence Mitchell is with us in our revival among the students of State Normal; greatest meeting in years; forty confessions to date.—J. W. Underwood, Minister.

Decatur, Ill., Dec. 17.—Meeting two weeks old; forty-seven additions at the Christian Temple. We continue.—Thompson and Kendall.

CHICAGO

Our Chicago preachers are not usually averse to reasonable and profitable publicity, but they often leave the editors to guess what they are doing in their respective churches. The Christian Century has been much indebted to them for their reports in the past, and wishes to place its news columns at their disposal for the future. May we not count on them for regular reports? All of them? As there was no preachers' meeting this week, we are left to glean what we can from the sources at hand, and thank those who reported by mail.

Monroe Street.—A. T. Campbell, minister. Preparing for a meeting, Jan. 3d, 1906, the church will hold its annual meeting, with reports, election of officers, etc. Six have been added recently to the membership, and the outlook is most encouraging.

Austin.—Geo. A. Campbell, minister. The pastor returned last Friday from his visit to the Missouri University, and has announced an exchange of meetings with P. J. Rice, of South Bend, Indiana. The meeting will be held in South Bend in January, Mr. Rice filling the pulpit at Austin. A surprise was planned for Mr. Campbell Wednesday night of this week, on the occasion of his tenth wedding anniversary. Special music is under way for Christmas Sunday. A violin obligato by Meta Marie Duke was a feature last Sunday.

First.—Dr. H. L. Willett and Royal L. Handley, ministers. The C. W. B. M. Auxiliary held a fine meeting last Wednesday. Miss Jennie Louise Colman spoke most entertainingly of India, and C. G. Kindred delivered a stirring appeal for spirituality and missionary enthusiasm.

North Side.—Three additions by letter, Sunday, Dec. 17th. * * * The Sunday school continues to grow. The Christmas entertainment will be given Friday evening. * * * The church will have a part in the Christmas charity work by an offering of clothing and food for the poor. Contributions are to be brought to the church Saturday. Bro. Shaw, the pastor, is the leading spirit in this good work.

At Douglas Park there were two additions by letter on Dec. 10th and one confession Dec. 17th. Claire L. Waite.

Metropolitan Church of Christ, Dec. 18.—Bro. Scoville was with us yesterday and preached at the evening service to a great audience. There was one confession and pledges amounting to over

three thousand dollars were made on the building fund. This was a great meeting and a great achievement, considering that this is the third time that building fund pledges have been made in the short history of this church.—A. W. Fortune.

FEDERATION IN CHICAGO

In lieu of the regular preachers' meetings there was a union meeting in the Y. M. C. A. auditorium Monday the 18th inst., to hear reports from the New York Congress on Church Federation, and if possible, devise some feasible plan for federation in this city and environs. The meeting opened ten minutes late, with singing, "How Firm a Foundation." The pastor of the Oak Park Baptist church read a portion of John 17, and led in prayer. Hon. Peter S. Grosscup of the U. S. Supreme Court, was introduced as chairman and said that his own observation and experience in the Carnegie Hall meeting disclose a mighty force which the churches must utilize. He emphasized the instinct for individual liberty as fundamental to denominationalism, "but in political evolution, we found that the power of the individual can be massed. Liberty does not demand isolation." He drew an interesting parallel between our own national government, and the development of the idea of church federation and union.

Benj. A. Green, D. D., pastor First Baptist Church of Evanston, spoke on "Co-operation in Civic Reform." His address was inspiring. "There are times," he began, "when your thoughts and feelings defy utterance. In this great gathering, all seemed to be in tune and at high tension. Not a discordant note did I hear. All were aiming to contribute to essential unity. It was significant as the first national convention ever assembled to work toward feasible union." He dwelt on the general movement all over the country toward union, asked for "co-operation instead of uneconomic competition," and mentioned Y. M. C. A., Sunday school and reform movements as contributing to the union problem. "The aim was to emphasize that on which we agree, and feel our way to essential union." He merely touched on his particular theme, and was applauded roundly when he suggested that church co-operation in reform will bring us nearer than within one vote of enacting a local option anti-saloon law. "I did not think of Calvin and Arminius nor of ritual and polity, nor of communion and baptism, but of brotherhood, and the beaming face of Christ looking over the battlements of heaven."

Rev. Wm. F. McDowell, resident bishop of the M. E. Church, spoke on Evangelical work. He emphasized the assertion of faith in our divine Lord, and then said that this is not an end in itself. It is futile unless we at once go to work to make that faith regnant in daily life, in civic affairs, in trade and finance. We believe the problems of labor and capital can all be settled by the decalogue and the Sermon on the Mount; but we must

go to work to bring the genius of these documents to bear directly upon the problems. We must particularize all the general declarations of the Congress. There is a big difference between 'a team of brilliant players,' as Kipling tells us, and 'a brilliant team of players.' Prof. Benj. L. Hobson, D.D., of McCormick Theological Seminary spoke on home and foreign missions. The plan of federation adopted and approved at the Congress has been sent out to the various denominations for approval. They in turn will send delegates to a permanent federation. He told of a town of 1,000 population out west, where he once discovered two Presbyterian churches, two Methodist churches, and two churches of Disciples, the latter being an anti-organ church and a church that used the organ! (Shall we seek to unite the various bodies of Disciples? Christians?) "I am first a Christian, and second a Presbyterian."

Dr. Adams of the Advance spoke on the practical aspects of the problem. "We are not here to disparage the work of our denominations." He told of the conditions where there is only one denomination—in Catholic lands—and said, "I never want to live in a country where there are no denominations. But we realize that this is a time to get together. We certainly do want more religious union—enough so that a husband and wife can walk to church together, and to heaven together; so that an individual who has a soul on Sunday, will still have a soul when he becomes a director on Monday of a corporation." He is no philanthropist who makes two churches grow where one grew before. In this country we have much to bind us to denominations; but in the heathen world they know nothing about these things, neither should they know them. Preachers have not moved New York as the politicians have moved it. Federation must stand for something, for the faith Christ delivered to the world. We are not going to unite believers by any emasculation of our faith. The 17th of John is not a commandment, it is a prayer.

At the close of the meeting, the four speakers were constituted a committee to set on foot a movement to organize a local federation.

The attendance was thoroughly representative, and it was refreshing to hear the sentiments expressed in favor of union and co-operation as a step to essential union.

CALIFORNIA

Following is a brief summary of the last yearly report of Northern California: Ninety churches, 10,000 members, 75 Sunday schools (estimated), 80 ministers, \$2,500 raised for State work, 11 missions assisted. I have no data concerning the amount given to Home and Foreign Missions, neither do I know how many additions there were.—D. A. Russell.

Ukiah, Calif., Dec. 11.—Our annual report shows 53 added, 46 baptisms, 31 from Sunday school, 11 offerings for

benevolent and missionary purposes, with a gain of over 60 per cent in receipts for the same. All debts paid and money in treasury of every department. Good gain in the Sunday school department in every way. Church united and happy; beginning third year with most hopeful outlook of all; 64 enrolled in banner class of young people, taught by the pastor, is pride of all.—O. V. Wilkison.

Los Angeles, Cal., Dec. 11.—Arrived in Los Angeles 3 p. m. Friday, Nov. 4th, after the usual delays—met with a wreck out of Lincoln in which our engine was disabled and several people slightly injured—J. N. Smith, pastor of the East Los Angeles church, met us at the train and conducted us to quarters for the night. Saturday we bought ducking and had our two living tents made and put them up and slept in them that night. It rained hard the first night and continued for practically two days; we kept dry, however, and the weather has been beautiful ever since. The large tent is not here yet. Our meeting with the East Side church has grown in interest and attendance from the start. Four grown persons made the confession last night, three of them influential young men in the community. I will be glad to hear from Nebraska and Kansas friends. 151 N. Workman St.—DeForest Austin.

COLORADO

Fifteen additions to date. Good crowds and interest growing. Will continue up to Christmas. Brother Nelson is an indefatigable worker. He had the meeting well advertised. Churches or ministers desiring my services for a meeting will please write me at my permanent address, La Junta, Colo., as I am now arranging my dates for 1906.—John T. Stivers, Evangelist.

ILLINOIS

Quincy, Ill., Dec. 12, 1905.—During the past three months and a half the First Church in Quincy has had 35 additions at the regular Sunday services. In that time we have had additions every Lord's Day but two. On December 5th our Business Men's Association gave its annual supper to the men of the church. Our Ladies' Aid served the supper. Seventy-two men sat down to the tables together. After supper we had a number of toasts on subjects pertaining to our church life. Mrs. Jordan gave the C. W. B. M. Day address and gave more than satisfaction. During the past month the C. W. B. M. auxiliary has gained 20 new members. Our women have recently organized a Central Council, composed of the executive committees of all the women's societies in the church. It has been very helpful in keeping every society informed and working in harmony with every other society. This church has become a living-link in state missions and will support the work in our mission chapel on the corner of Twenty-fifth and High.—Walter W. Jordan.

Springfield, Ill., Dec. 9.—Shearer and Atheide are in a fine meeting with West Side Church; 30 additions to date. They are a strong team and this is a fine church.—G. W. W.

Clayton, Ill., Dec. 16th.—The meeting continues with growing interest. Baptized 18 today; more to follow. The churches of the town have joined us in a united effort against sin. Bro. H. A.

Davis is preaching the gospel in love and Sister Mary Bailey of Angola, Ind., singing the gospel into the hearts of the people.—Harry Walston, pastor.

Enfield, Ill.—I am here in a little meeting with Brother B. S. Kells, pastor. Eight days, nine confessions and some otherwise. Our splendid stone church building at Carmi is nearing completion—then for a big meeting. The Board has not yet selected an evangelist to do the preaching.—Frank Thompson.

Danville, Ill., Dec. 14.—There have been 14 added to the Second Church since last report. Six of these were by baptism. The pastor gave two weeks to raising money to pay the mortgage on the church. He succeeded in raising the full amount and the mortgage will burn December 17th with proper ceremonies. This is the third mortgage Brother Andrew Scott has paid, the other two being Pontiac, Ill., and Saginaw, Mich. He has just closed a meeting of 26 days at Farmer City, Ill., with fifty-one additions, mostly by baptism. The pastor, A. I. Zeller, and Frank Charlton, singing evangelist rendered valuable assistance.—Andrew Scott.

A fine meeting was held at Carbondale, Ill., by the "Martin Family," resulting in fifty-six additions many of them former "brothers-in-law" to the church. One night the additions represented six different denominations. A great mass temperance meeting was held at the opera house when the evangelist, Richard S. Martin, gave his telling address on the "Doom of King Alcohol." Brother Martin learned his alphabet of the late Frances E. Willard, who was his first teacher. The "Martin Family" are spending a few days in Chicago and while there will arrange for the publication of a new volume "Under the Palms."

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Joliet, Ill., Dec. 13.—Two additions at the First Church last Lord's Day. One by letter and one by statement.—Ben N. Mitchell.

INDIANA

Lowell, Dec. 11.—Eight added by confession last night, 12 in all to date. Meeting continues.—A. M. Hootman.

Terre Haute, Dec. 10.—Central Church is having a great revival. Brother L. E. Sellers, the pastor, is preaching great sermons to packed houses; 80 additions thus far. This week we conducted three great factory meetings at the noon hour and over 600 attended these meetings.—LeRoy St. John, Gospel Singer.

Huntington, Ind., Dec. 11.—Five confessions at the morning service Dec. 10. The large theater at Huntington is filled at the evening services.—Cephas Shelburne.

Our meeting in which we were efficiently aided in the preaching by C. C. Crawford of Elmira, N. Y., and the singing of Miss Allie Dean of Hiram College, resulted in 25 additions.—E. W. Allen, Ft. Wayne, Ind., Dec. 12.

Elkhart, Ind., Dec. 13.—We are just entering upon our sixth meeting here with home forces, and nine accessions and as many more are under indefinite promise, which together with fine interest and attendance, seems to justify if not to demand a continuance. All departments prosper, and are busy.—W. W. Denham.

IOWA

Iowa City, Ia., Dec. 13.—Two additions last Sunday—a man and wife.—Percy Leach.

Spirituality must not be made a cloak for devilish cunning and unmitigated hypocrisy.

KANSAS

Clearwater, Kas., Dec. 14.—Our 25-days meeting at Gallatin, Mo., resulted in 45 accessions to the church. I am here for a few days meeting before the holidays; 14 additions up to date. Next meeting at Newton, Iowa, beginning the last Sunday in this month.—R. A. Omer.

Harper, Kan., Dec. 16.—Just closed a week's meeting at Hazelton with 17 additions, 11 confessions, 5 statements, 1 baptized Methodist.—M. B. Ingle.

MICHIGAN

Saginaw, Mich., Dec. 10.—Our meeting with Brother S. M. Martin closed today. Thirty-four added, 25 baptisms. Brother Martin is a great preacher.—S. W. Pearcey, Clerk.

MISSOURI

Butler, Mo., Dec. 13.—We just closed a short meeting, one week with 10 additions. Eight by relation and two by baptism.—H. Jas. Crockett.

Gower, Mo., Dec. 16.—Just closed a meeting with the church at Eureka, Kan. Eighty-one additions; about 75 being baptisms. Brother G. F. Bradford, the pastor, is a true and delightful yoke-fellow.—Jno. P. Jesse.

NEBRASKA

Overton, Neb., Dec. 11.—Raised apportionment of \$12 for State Missions and \$6 from Rally Day. Last year the church gave \$8.25 for State work and \$2.25 Rally Day. Have raised \$180 since March 1st for missions, benevolences, etc. One baptism recently. Brother L. B. Pickerill of Deland, Ill., and singer, Roy O. Youtz, of Des Moines, Ia., will conduct the meetings for us next month. I am preaching a series of morning sermons preparatory to the revival.—O. L. Adams, Minister.

Bethany.—I closed my meeting at Havlock with home forces with twenty-six additions. Organized a Bible Study class (using Sister Willard's books) with nearly thirty members, mostly railroad men. I have been kept busy trying to raise \$372 for our church debt.—H. G. Wilkinson.

NEW MEXICO

Lordsburg, N. M., Dec. 13.—Just began a meeting here. A minister wishing to locate who wants to preach for the Saviour instead of silver, to save men rather than money, will do well to correspond at once with Elizabeth Swan of this place. Only a married man need apply. Salary at present \$50 a month. The church will also provide a furnished three-room parsonage. A man full of the spirit of God need not fear but what he will receive thorough co-operation and a liberal support. We are in a meeting here with deep interest.—S. W. Jackson and Wife, Evangelists.

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Now is the time to avail yourself of the opportunity to secure a high-grade first-class bell at a low price. The C. S. Bell Co., at Hillsboro, O., are offering their celebrated Steel Alloy Bells at special prices. Any church or school needing a bell will do well to write to this old established concern. They will send you one of their artistic catalogues full of bell information and also a unique plan which will aid greatly in raising the amount to purchase the bell.

NEW YORK

Buffalo, N. Y., Dec. 8.—Exchanged pulpits with Brother W. E. Bower of Tonawanda Sunday evening greatly to my delight. Both congregations held their annual C. W. B. M. meeting and had prepared good programs for the occasion. Twelve new members added to the local auxiliary and two confessions are the result of the entire day.—B. S. Ferrall.

OHIO

Leipsic, O., Dec. 11.—Two additions at West Belmore Sunday afternoon. One confession and one reclaimed. We reached our appointment of fwy fwy fwyed our apportionment of \$20 for Ohio Missions. All departments of our work in excellent condition. We begin our meeting here Dec. 31.—H. C. Boblitt.

Ashtabula, O., Dec. 13.—Two were added to the church here on the 10th.—Lewis R. Hotaling.

Carthage, O., Dec. 12.—Am in the midst of seventh year here. Church voted unanimously to increase my salary \$120 next year. I continue indefinitely as minister. Outlook hopeful.—Chas. M. Fillmore.

OKLAHOMA

Hinton, Oklahoma, Dec. 12.—Updike and Easton are in a meeting here. Last night a beating rain prevented services but the patrons of the five rural 'phone lines asked for the sermon by 'phone, were connected and heard the sermon distinctly. Easton sang two solos, one before and one after the sermon. At the conclusion of the sermon Updike asked all who were desirous of standing for God and right to say I and a chorus of I's responded. We expect great good from the meeting.—Herbert Caldwell.

WASHINGTON

Pullman, Wash., Dec. 12.—Our work is prosperous; three added last Lord's Day; a fine \$1,250 steam heated plant recently installed. The Ladies' Aid received \$117 at a bazaar and supper the 8th inst. Our Bible school averages about 165. The season's greetings and best wishes to the Century family.—Ralph C. Sargent.

Tacoma, Wash.—Sixteen additions here in last two Lord's Days. We build in the spring.—W. A. Moore.

Phoenix, Ariz., Dec. 13.—My work moves on nicely. Begin our special revival services the first Lord's Day in January.—J. Cronenberger.

MINNESOTA GLEANINGS.**Baxter Waters.**

J. C. Harris has closed his work at Madelia after an earnest and faithful pastorate of several years. He goes to Sheldon, Iowa.

J. E. Pierce and wife began a meeting at Lake George on Thanksgiving day.

E. A. Orr is doing an aggressive work at Mankato. The various departments of church are growing.

Evangelist Neel goes to Litchfield next. Bro. Osgood closed meeting at Canon City with three additions.

The State Missionary Society publishes a bright, newy little paper named "The Minnesota Christian." It gives a survey of the state field each month. Bro. Fred Kline of Minneapolis, is the editor.

The program of the Ministerial Association and Missionary Rally appears in this month's paper. The meeting is to be held in the Twin Cities Feb. 20-23.

E. A. Orr will deliver a series of Bible

lectures. M. P. Hayden will deliver an address on the Preacher for the Times. Prof. E. W. Van Akin will speak on Christian Education. A. D. Harmon will discuss Christian Union. Among other speakers are C. R. Neal, Baxter Waters, Mrs. A. D. Harmon, Fred Kline and Stephen J. Corey.

The work at Duluth moves along nicely. Our congregations are increasing. One baptism last Sunday night. We are having frequent additions. A fine cork carpet has been put on the church floor. The Sunday school and Christian Endeavorers have secured a new organ for the church.

331 W. Third St. Duluth.

A HOPEFUL WORD.

It is a month since we landed here from China. I placed myself in the hands of the Osteopathic physicians. They say they can cure me. They found curvature and consolidation in the spine. This, plus China, made me for a time pretty nearly a physical wreck. However, I am, already feeling better. And while I can not return to China, I hope in another year to be ready for some form of Christian activity in the home land. With best wishes. Yours fraternally, W. P. Bentley.

Berkeley, Calif., Dec. 14.

CONSECRATED WORKER IN THE CAUSE WE LOVE.

Oscar E. Kelly.

The First Christian Church at Mattoon, Ill., has just closed its second great meeting within a year.

The first meeting began Nov. 13, 1904, and continued five weeks, resulting in 172 additions. The second meeting began Oct. 8, 1905, continued six weeks, and resulted in 112 accessions. The last meeting began and continued through three weeks of most unfavorable conditions. A carnival came to town the week the meeting began, but as our date had been set for several months we felt that we could not afford to sidetrack for the show. The people, however, "took the siding." The two weeks that followed were filled with an assortment of weather and it was impossible to hold the same crowds together two nights in succession.

When the fourth week ended the brethren got "blue" and decided that it was a mistake to try to hold the meeting so soon after the great revival of last year; that we made a mistake in securing the same evangelist, for it was not possible

THE SOUTHERN CALIFORNIA NEW TRAIN—BEST ROUTE.

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Obituary.

Notices under this head will be inserted at the rate of five cents per ten words or fraction thereof. Cash must accompany notice.

for any man to hold two big meetings in such quick succession; conjuring up with many other doleful predictions.

The one man who never got discouraged was our evangelist, and his faith in the ultimate triumph of the gospel never wavered. When settled weather came on the fifth week, the people crowded the church and additions came each night—six, eight, ten, fifteen and sixteen, until the closing service on Sunday night, Nov. 19, when there was a total of 112.

Of this number 90 were by confession and baptism. But a small per cent were children, as the Sunday school is always kept gleaned.

The church at Mattoon is made up of the common people—the people whose lot is toil and who must struggle fiercely to solve the problem of existence. The church has little or no hold upon the commercial and professional classes of the city. Of all the business firms of the city but three are represented in our membership, and of the lawyers and physicians, but three of the latter profession are represented. Be it said, however, that while these facts would seem to indicate that the church wields but a small influence in the religious life of the city, the opposite is true. Indeed, it is the first that must be taken into account.

The new converts are of the same material as the congregation. There are no bankers, merchants, professional men, or social leaders in the number. They are souls precious in the sight of the Master. They will be given that care and oversight necessary to assimilate them with the congregation. Each will be taught to contribute time, money and service to the support of the cause. They will strengthen the hold of the church upon that element that feels the need of Christ and His love and widen the scope of its power in the city.

A few words about our evangelist might be of interest. John W. Marshall is a native of Indiana. He prepared himself for the vocation of school teacher and began his work in the state of Texas. In 1892 he decided to enter the ministry of the Christian church and spent two years in preparation at the College of the Bible, Lexington, Ky. After a few years of successful work as a pastor he entered the evangelistic field. Until last year he spent most of his time in the Southwest.

Very Low Excursion Rates for Christmas Holidays

To all points on the Nickel Plate Road between Chicago and Buffalo. Dates of sale, December 23, 24, 25, 30 and 31, 1905, and January 1, 1906, with limit returning January 3, 1906. Rate one and a third fare for the round trip. Individual club meals, ranging in price from 35c to \$1.00, and Mid-day Luncheon 50c, served in Nickel Plate dining cars; also service a la carte. No excess fare. Chicago city ticket offices, 111 Adams St. and Auditorium Annex. Depot, La Salle and Van Buren Sts., the only depot in Chicago on the Elevated Loop.

Brother Marshall has but one peculiarity as an evangelist, and that is a becoming sense of modesty makes him averse to publicity in our religious journals. Some of our evangelists are crazy for numbers, but this man has no mania for multitudes. He has a hunger for souls. He wants them for the Lord rather than an exhibit for proving his prodigious prowess as an evangelist.



JOHN W. MARSHALL

Another pleasing thing about the man's work is that he can get behind his message. Very few facts concerning his personal history can be gleaned from his preaching; and in his prayers he does not pester the Lord with reminiscences of travels and exploits.

Bro. Marshall prefers to labor for the free-will offerings. He always receives a satisfactory remuneration and obtains it without resorting to piratical methods that disgust the people and leave the church in bad odor. He reposes faith in the brethren and impresses them with the fact in a quiet and unoffensive way, and his faith is always fully justified.

If we should be required to raise money enough before a meeting began to compensate a successful evangelist, we could never secure one. Bro. Marshall's plan enabled us to have two great revivals and yet in each instance he left us fully compensated for his labors.

In the preparation for this meeting we were not set to building a machine a year in advance. Neither were we required to round up a score or more of converts to be held in leash until the first service and then stampeded down the aisle in response to the invitation.

In the conduct of our meetings there was nothing to distinguish them from that of any regular service. We had no extras whatever—two or three songs, prayer, heart-searching sermons that went to the heart, and the people obeyed the gospel.

This is the type of the Marshall style of evangelism. May it become the fashion among us.

Mattoon, Ill.

The brilliancy of the Athenian commonwealth was only the earnest of the possibilities of the coming "Republic of God."—Dole.



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CALIFORNIA CLIPPINGS.

Several of our smaller and weaker churches in the Sacramento Valley are pastorless this winter.

Rally Day in the Sunday school has been more generally observed this year than ever before.

E. R. Clarkson has just entered upon his duties with the church at Red Bluff. He expresses himself as pleased with the outlook in that field.

Hiram Van Kirk of Berkeley is at present in Texas, delivering a series of lectures for the State lectureship.

Brother and Sister Bentley, for several years our missionaries in China, added materially to the observance of C. W. B. M. day by their presence with the Berkeley church.

J. V. Coombs of San Jose, will begin a meeting with the church at Los Gastos, early in January.

W. F. Reagor of Sacramento dedicated the new church house at Sutter City recently. Much to the credit of our little band of disciples there, be it said, it was dedicated free from debt.

S. A. Nesbit has resigned at Napa, to take effect January 1st.

R. N. Davis of Santa Cruz recently held a short meeting for the church Corning.

T. H. Lawson is temporarily engaged at the Central church in San Jose.

The church house at Sacramento has recently undergone some internal improvements of a very pleasing character. The pipe organ has been overhauled and placed immediately behind the pulpit. In front of the organ is a platform large enough to accommodate a chorus choir of about 30 voices. The new arrangement is a decided advantage, and adds to the appearance of the auditorium.

The veteran J. H. Durham has been visiting among old scenes in Sycamore, much to the edification and delight of friends old and new.

Brother Otha Wilkison has just entered upon his third year with the church at Ukiah. The many kind expressions of appreciation of his worth and ability on the part of his people, indicate a long and useful pastorate.

Brother W. H. Vallandingham will close his work with the church at Fortuna, Jan. 1st, because of his wife's illness. His two years of labor in that field have been pleasant and fruitful. The field is a delightful one in which to labor.

W. L. Nell of Wooster, Ohio, has accepted the work at Colusa. The church has been pastorless for sometime, but has taken on much enthusiasm, and the prospect is bright. The church house has been renovated, and improved in many ways.

Not only the West Side church of San Francisco, but the entire brotherhood of the State deeply feel the loss sustained by the removal of W. M. White, who returns to his native state, Kentucky.

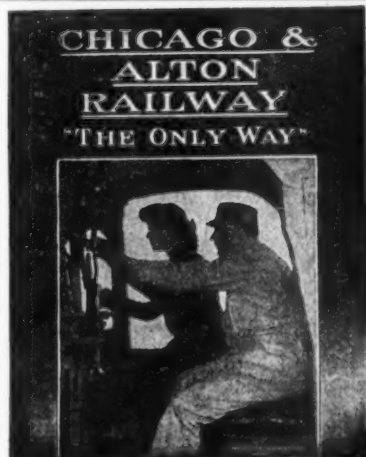
Last Sunday was a day of great rejoicing for the church in Vacaville, where J. E. Denton ministers. The heavy indebtedness, which has been hanging over the church for several years, was removed.

Our effort to put an up to date man in the field as Sunday school evangelist for Northern California is meeting with encouragement on every hand. We are now looking for the right man, and as soon as we can find him, we hope to be able to consummate matters, and successfully launch this new enterprise. It will mark a new era for our California Sunday schools.

THOS G. PICTON,
Woodland, Calif.

What we call difficulties are just opportunities for immortality.

Why should the man who knows reality trouble himself about ribbons, decorations, and baubles? True, human thanks, love and trust are sweet; it is gratifying if one's services are wished for. But all these things in the case of the grown man, are secondary and purely incidental. Shall Browning, Emerson, William of Orange, Beethoven and Michael Angelo work for hire or depend on the applause of the street? Let a man who is a man do his work as well as he can, and leave the result with God.—Chas. F. Dole.



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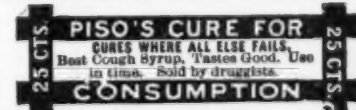
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KIMBERLIN HEIGHTS, TENN.

I happened to be in Columbus, Ind., the night of our fire. The morning following I received a telegram from my wife that the main building with its contents had been wholly destroyed. At the time we had about 117 young men, representing about twenty-five states and territories, preparing for the ministry of the Gospel of Christ. I knew very well the consequences of such a loss; the scattering of the young men in every direction. Soon after I received the information, I called up my friend, Judge Marshall Hacker, and told him of the trouble. After expressing his sympathy he said: "Brother Johnson, lay foundations for greater things." This we resolved to do and this has been done. We have made splendid progress and rejoice in being able to announce that we will open school again January 2, 1906.

We have erected, in fact, three buildings. A boiler house, including, under one roof, boiler room, engine room, coal house, laundry, bakery, lavatory and shower baths. This building is made of brick and covered with slate. We have also under one roof, but separated by a dead wall, a four-story dormitory and a three-story college building. These buildings are being fitted up with steam heat and electric light and will be furnished with up-to-date material. We are receiving today seventy-nine iron beds and springs from Indianapolis, Ind. On a beautiful slab of Tennessee marble near the front door of the main building we have chiselled these words: "Open Day and Night to the Poor Young Man Who Desires Above Every Other Desire to Preach the Gospel of Christ."

We are planning to have a large school and the door is open to the young man free from tobacco and other bad habits, even though he may not have money to pay for an education. We have made the fees as low as will be consistent with the fact that a student ought, in part, to be thrown on his own resources. We will be pleased to send full information to any young man who is seeking to help himself.

Ashley S. Johnson.

AN INVITATION.

To members of the Christian Church any place, who would like to change their location and seek a new location either for business or farming, we would like to have you write to us and investigate some of the openings here before you locate elsewhere.

We have a congregation here at Truman of about 50 members. We built a new house of worship this last summer and just dedicated it last Lord's Day. Now we want more Disciples to come and enjoy these surroundings with us. There are several good openings here for more business men, also a few farms for sale at reasonable prices. And there are some farms that can be rented, mostly for a share of the crop.

So now Brethren write or come and see for yourselves, and I am sure you will be pleased with our Northern country. We do not have as cold winters as you may think, and we do not suffer with the heat as badly in summer as you do in many places.

We will take great pleasure in answering all questions about the church here, the country in general, or business chances, to the very best of our ability. Now we are in earnest and will welcome any true Christian who sees fit to come and cast his lot among us.

Trusting to hear from several at once and to see you soon we are most respectfully Your Brethren in Christ.

Elders of Christian Church.

ANTI-SALOON LEAGUE OF ILLINOIS.

Wm. H. Anderson, Supt.

(Extracts from Address.)

Today completes for me five years of service as Superintendent of the Anti-Saloon League of Illinois. One who at the age of twenty-six, because nobody else will have it, undertakes, without experience tending to qualify or precedents to guide him, a task so unpopular and so certain to encounter bitter and even violent prejudices of the most diverse sort, is entitled to some mistakes as a working margin. But my mistakes have been made in an effort to advance the cause and not to serve myself. Underlying them is the fact that when the union of the churches in the League, to which every effort has been directed from the beginning, became an accomplished fact, I turned over to their representatives absolute actual control, even of the tenure of my position, thus putting it within the power of the united church to rectify possible mistakes and modify, when desirable, policies, methods and plans.

The first cycle in the development of the Anti-Saloon League in this state is fully complete. The church and moral forces of the state are officially federated to a degree not known elsewhere in Christendom. The church is aroused, organized, encouraged. The issue between the united church and the organized saloon is so sharply defined that the church could not escape it if she would. With this accomplished, the passage of a local option bill is a mere incident, requiring only time for its orderly working out. With consecrated practical leadership failure is impossible. For the astonishing progress made great credit is due the men who have at various times been members of our steadily increasing field force for their sacrifice and faithful work and to those early members of the Board of Directors who so courageously stood by a forlorn hope. For such personal share as I may have in it I desire reverently to acknowledge my absolute indebtedness to a prayer-hearing and prayer-answering God.

That the management of a movement which has created so much interest, aroused so much opposition and compelled so much progress, would be criticized was inevitable. It was clear that to do the things which the welfare of the cause required to be done would raise a presumption against the superintendent and the wisdom of his policy in the minds of many natural friends of the movement, and especially of those who rely directly or indirectly for their information or opinions upon hostile, timid or ultra-conservative legislators and politicians, and would put me at the mercy of any of the numerous conditions which may arise when a movement of this sort acquires respectability, gains influence and begins to bask in public approval. Having no right to expect to fare better than other pioneers of reform, I gladly made the sacrifice.

With gratitude to Almighty God for His manifest leading during these trying years, with appreciation beyond the power of words to express, of the many kindnesses shown and the hearty and generous support accorded me by the entire constituency of the movement, and with the firm conviction that this movement, a union of moral forces for practical work for a definite object, the church in action against the saloon, was ordained of God as the ultimate solution of the saloon problem, I pray His richest blessings upon you and the work in this state.

IOWA BIBLE SCHOOL WORK.

In three states during this year the Sunday school work has been pushed forward so that it is altogether or almost divorced from the evangelistic work. In Iowa the plan is to cease to employ evangelists to hold meetings and to use the field men exclusively in Sunday school work, except in emergencies. So far as the amount of work called for and done, and the amount of money paid for field work is concerned this is the best year in our history. So far as the offerings from the schools goes, this is the poorest. The question of whether Iowa is willing to support an exclusive Sunday school work is yet to be solved. Neglect to send in an offering direct, or to observe Boys and Girls' Rally Day, from which we secure one-half the returns, will simply kill the work in Iowa. I wish to hear from Iowa superintendents and preachers as to what they expect to do about it.

Yours,

J. H. Bryan, State Supt.

Des Moines, Iowa.

ENTERED INTO REST.

Our Dear Sister Burns, after an illness of six weeks passed into God's beautiful beyond on Dec. 5, 1905, aged 84 years.

Since her early life she has been an active, faithful member of the Christian church, and was one of the charter members of the C. W. B. M., joining in Jan., 1878. Her maiden name was Rachel G. Hendrickson. She was married to Bro. John Burns in New York City and soon thereafter moved to Independence, Mo., coming to St. Louis a few years afterward where she has been actively identified with church work ever since. And a member of Union Avenue C. W. B. M. Auxiliary since its organization.

She was also a faithful member of the Christian Orphans' Home Board and remarkably active for one of her years.

She was beloved by all for her modest self-sacrificing ways and we as a church and society will ever cherish her memory as a loving friend and coworker.

And we extend to Bro. Burns and son (Bro. Walter Burns of Philadelphia), and to the grandchildren and relatives our deepest sympathy.

Mrs. H. W. Carvin,

Mrs. Henry Mun,

Mrs. John Q. McCanne.

St. Louis, Mo., Dec. 9.

A REPLY.

Here is my answer to the "Suggestive Queries" No. 1, published in the Century columns of Nov. 23.

While it has been scarcely a year since I began actual work in the ministry yet I feel that even with an experience so short there are a number of things which I would change. The first and most important change that I would make would be in Bible study. Instead of spending so much time in books about the Bible I would study the book itself. Secondly I would by all means as a student minister, spend more time in my fields of labor.—Lewis P. Fisher, Eureka,

Living simply has received emphasis of late, but living largely must not be forgotten. The two are in perfect harmony. We should live largely, not in material things, but in ideas, in spirit, and in deeds. Many in narrow circumstances have a wide horizon of thought and experience. A Christian life is one of simplicity, but large in its comprehension of things that are eternal.—The

December 21, 1905

THE CHRISTIAN CENTURY

1293

REST.**C. A. W.**

The things that mar our happiness
through life
Are little sins, the constant war and
strife;
The cry "that I am weary there's no
rest,"
And "life's a failure," are but sins con-
fessed.

To find a pathway smooth and straight
and wide,
And having found it therein to abide.
To heed the still small voice, is to be
blest,
"Come unto me and I will give you rest!"
Traverse City, Mich.

The most complete utility is that
which embraces moral and spiritual as
well as economical and physical welfare.
—Dole.

IOWA ITEMS.

Several of the churches within a radius
of 25 miles are manned by new men this
fall.

R. M. Dungan began at Webster City,
Nov. 1st, and is getting things well in
hand. T. J. O'Connor is at the helm at
Eldora, where J. M. Hoffman engineered
the building of a sightly buff brick house,
dedicated in the fall. They will join
in a union evangelistic effort, beginning
Dec. 31st.

The Hampton church also has a new
man, but we have not been informed who
he is.

J. Irving Wade, a student at Drake,
preaches at Dows and Robertson, on al-
ternate Lord's days. At Robertson he
will be assisted by A. R. Liverett in a
meeting beginning on the 22nd of De-
cember. The outlook is for a good meet-
ing. Our own work at Iowa Falls has
been very pleasant, and quite fruitful,
nearly 60 having been added in my 18
months' ministry. But a steady stream
of removals has held back our work.
There is a very determined spirit, how-
ever, in the church. They have kept up
their expenses, and paid some old debts.
C. W. B. M. Day was observed last
Lord's day by a sermon in the morning
by the writer, and a program in the
evening by the sisters. It was very cred-
itable, for the first attempt. Three new
members were reported, and an offering
of \$6.50.

One valuable addition to the church
in the morning was by letter, Prof. Geo.
E. Purdy of Ellsworth College, who
preached very acceptably, two Sundays
recently, in my absence,

C. C. Davis.

Iowa Falls, Dec. 14.

HENDERSON, KY.

We were compelled to close our meet-
ing at Robards by bad weather. It had
continued two weeks with 20 additions
and others were interested. I will return
Thursday night to preside over a church
meeting which has been called to appoint
elders and deacons and set things in order
generally. This is a good church
with about one hundred members, plenty
of means and material, and yet they had
only one deacon, no elders, and preach-
ing only once a month. This is an in-
stance of the habit of drifting into which
many good churches fall and which ren-
ders them weak and unsuccessful and
weakens the cause at large. A church

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studied is our publication,

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358 Dearborn St., Chicago

Entered at Chicago Post Office as Second Class Matter, February 28, 1902.

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never drifts to success. When there seems to be no one in a congregation to see that the work goes forward some one should take it upon himself. He may be criticised by those who would have gone on forever in the same old way, but what matters it? Workers are always criticised. A church which drifts is sure to find the rocks sooner or later.

Henry Ligon of Hanson Station has resigned a part of his work. Bro. John Ligon closed his meeting with home forces at Corydon with twenty-five accessions. If he accepts a call to the west which he has received we will lose a good man who has been tried and proven in this field. R. H. Crossfield has been conducting a splendid meeting at Calhoun.

Bro. McLean and others will be in Henderson, Des. 18th, for a grand missionary rally. Preachers and other brethren of all churches in this part of the state are urged to come to the feast.

Wm. A. Ward.

INDIANA NEWSLETS.

Earl Wilfley of Crawfordsville is conducting a successful meeting with the Third Church at Indianapolis, of which C. B. Newnan is the minister. A missionary rally will be held with the Crawfordsville church on Dec. 20. Omer Dale, a worthy young man, who has a position in one of the offices of Boone Co., at Lebanon, has decided to give his life to the ministry and has already preached acceptably on several occasions. He is the son of Stephen Dale, one of the efficient elders of the Jamestown congregation. This reminds us that this section of the country has been quite prolific in its production of preachers. J. V. Coombs, Henry Ashley, Jack Ashley, M. H. Jacks, S. G. Smith, Ben H. Smith and O. E. Kelley are well known ministers who "grew up" in the environs of Jamestown. Cloyd Goodnight, a Butler College student, will preach two Sundays per month during 1906, for the New Market congregation. The spring convention of the third district will be entertained by that congregation.

We note the following ministerial changes as having been made or arranged for: R. W. Clymer, from Scranton, Pa., to Noblesville; F. W. Sumner, from Greensburg to Ladoga; C. E. Underwood from Summitville to Fourth Church, Indianapolis; A. W. Gehres from Veversburg to Brook.

C. M. Farnum has taken the work at Arcadia.

J. H. Mairty has resigned at Pine Village after a successful pastorate of four years.

A. L. Crim has moved from Ladoga to Crawfordsville and will preach for the congregations at Pittsboro and Oaktown.

G. W. Henry has resigned at Tipton to complete his course at Butler College. He will also preach for the Atlanta Church.

G. M. Anderson, who closes a long pastorate at the Fourth Church, Indianapolis, will spend a year visiting his relatives and former home in Australia.

O. E. Tomes of the Hillside Church, Indianapolis, was married on Thanksgiving evening to Miss Edna Knause, in the home of the bride's parents at Arcadia. Roy L. Handley of Chicago was the officiating minister. Newspaper report is to the effect that C. W. Camble, minister of the Greencastle Church, will soon heed the admonition, "Go thou and do likewise."

Jamestown, Ind.

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(Continued from page 1279)

ing, publishing, disseminating, rallying, the Centennial bureau has been established in Pittsburg, Pennsylvania, within an hour's ride of where the Declaration and Address was issued and within two hours of where Alexander Campbell lived and wrought. Here the Centennial celebration will culminate in the greatest religious convention ever held. Make free use of this bureau. Report here every triumph of the Gospel that it may be sent out to all the papers for the encouragement of all the saints.

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BEHIND THE TIMES?

Such a title is not complimentary, but it is not used to stigmatize, therefore we punctuate with an interrogation mark. Is institutional Christianity behind the times? In every community there are many brave, true souls that do not go to church. They feel that they can use the time to better advantage. We have not in mind the supercilious, voluptuous, Sunday desecrating crowd, who are of the earth earthy, but a class of good people, intellectual, cultured, faithful, who live in their integrity upright lives. There is another commonly noticed fact; one good audience a day is about all most churches expect. At any rate, it is all they get. The large audience comes at night or in the morning, owing to local custom, and the preacher faces a corporal's guard at the other service.

Now is there any profit in worship? What is the test? When we were children we went to church because we had to; when we were grown up, because we thought we ought to. How many go because it is a joyous privilege? How many disciples find in worship what the Master found? To Him it was rest, peace, joy, invigoration. He turned to it as the flower turns its face to the sun. There are people in every congregation who have the secret of worship, and to whom the public services are entirely satisfactory. But as a whole, is the church itself content?

There was a time when men could be frightened into church-going, but that was a misfortune, and we may well hail the passing of that period. We do not want to recruit a kingdom of moral cowards. Without going into the facts in full, regarding church attendance, may we not profitably consider some points of possible improvement?

First, the church must be more than a social center; it must be effluent of life. It must be a place where spiritual summer abides. The hearts bowed down, the way-worn and weary, the bewildered, the lost, as well as the souls aflame, must find in the sanctuary life, ageless life, abundant life. It is pleasant to meet friends. In many communities the church is most useful as the center of the social life; but a club would answer that purpose as well or better. Does the service of the sanctuary purify, uplift, brighten, spiritualize? Does the soul find manna, and fountains opened? Do you leave the church rested, and stronger in heart? Are you fortified for the struggle?

The church must articulate with daily life. An engine will drive immense and intricate machinery if articulated with it; not otherwise. If the belt flies off, or the wire is grounded, the machinery

stops. In the church no splendid unreality will suffice. There must be more than a performance. To be sure, people will "enjoy" much more a service that does not bear with all the power of divine law upon their daily conduct. Airy vapidities and fragrant inanities, a gospel of roses and lilies, will please the unrighteous crowd best. They will praise such lucubrations as "spiritual," and hug themselves fondly in the vain delusion that they are growing in grace! They mistake an intellectual voluptuousness, sensual and vain, for worship of the living God. Justice is a necessary element of all worship. Men who have oppressed the hireling, robbed the widow, and desecrated the Lord's day ought to be made to feel the displeasure of Almighty God. They ought to be sent back to their tasks penitent and reformed.

Men who are sick at heart, with whom the battle goes hard, ought to be encouraged. The poor, those with whom life is a constant deprivation, should find that the sanctuary contains light and guidance and hope for them. Those who march under the banner of reform ought to recognize the church as the dynamo of reform, and in her portals find their courage renewed, their faith confirmed.

Is this laying a heavy burden upon the preacher? Not any more than upon the church members. It is as much their concern as it is his to see that the church and all forms of institutional Christianity keep abreast of the times. Modernity, adaptation, articulation, leadership—these are the key-words for the church, and the solvent for her trouble.

George Alonzo Hall by G. A. Warburton,
Pub. International Com., Y. M. C. A.

Pages 169.

This book is an appreciation of the life and character of Mr. Hall. The author has succeeded most satisfactorily in giving an insight into the springs of this prominent Y. M. C. A. worker's life, which is the secret of all biography. Who ever reads the book will be moved to a holier and more trustful life.—Sherman Hill.

There is a way of escape and release from the wretchedness of self-consciousness and the wearying pains of egotism. There is a peace "that passeth understanding"; the struggling will becomes God's will, and is at rest.—Chas. F. Dole.

Churches exist to bring men face to face with God.—Dole.

NO ROYAL ROAD.

E. V. Benedict.

There is no royal road to wealth nor fame,
But noble honest work will win a place and name.
Strike while the iron's hot, rain down the blows;
Let loose the sparks while still the metal glows!

The power of an ideal must be sought; woo your ideal.

The Bible of the student and the Bible of the plain man; who will reconcile them?

(Continued from page 1283)

Christ. The present discussion stands or falls with this proposition but it escaped the notice of our genial Editor. If this be true, there is no place for such a membership for Paul says, "There is one body."

What if the English Baptists do receive "totally unbaptized people into their membership but delaying their baptism to a convenient season?" The New Testament mentions a very important person who also waited for a "convenient season" but if inspired Paul placed him in hypothetical church membership, to secure his moral and financial support, history fails to record it. Will some one tell us how the proposed plan would improve conditions where friendly members of other churches are made welcome and allowed to assist in every proper way?

The Editor says, "If it should prove true that the practice will not work, then no one needs to argue against it." So? Then what egregious blunders Bro. G. W. Muckley and many other good men make in taking the precious time of state and national conventions to show the inefficiency of chain-letter and crazy-quilt schemes for building churches.

We have never imposed the baptismal or any other test upon anyone and trust that the Century's Editor has caused people to believe that he did. A minister of Jesus Christ can introduce no one into the membership of His church except as directed by Him. Has twentieth century scholarship forgotten Novation? Charleston, S. C.

Wear your clouds with the silver lining outside.

A man can stay where he must, but he can live where he will.

I am irritated; just now I met a self-made man who worships his creator.

Many a preacher comes to the place where he must choose between position and principle.

There are deluded mortals whose religion is an affair of Sunday mummery and sanctuary genuflection.

Big meeting-houses are no sign of pure and undefiled religion.

Cheer up! the Saviour of the world never had a five dollar bill in his life.

The trouble with some folks is they think with their spleen.

Many a so-called "spiritual" sermon is no more adapted to men's needs than a lecture on the rings of Saturn.

There is much criticism of brethren, ostensibly in defense of the faith, that a law court would pronounce slander.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, or neuralgia, will send their address to him at 804-31 Carney building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.



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Mr. F. W. June, 1820 Harvard St., Chicago, in a letter to Dr. Madison, says: "Words cannot express my gratitude. I had given up all hope of saving my eye. Tidry it is perfect. To those who are in doubt or despair, especially, your treatment is a God-send." At your own home the

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A PRAYER FOR PATIENCE.

Thos. Curtis Clark.

Lord, give us patience in the day
When o'er the land vain Pride holds
sway,

When Greed stalks boldly from his den,
And Lust devours the souls of men!

Make us to know that Thou art God,
That Thou dost hold the sovereign rod;
Give us to see behind the night
Thy Sun of Truth's ternal light!
Editorial.

IN MISSOULA, MONTANA.

C. W. B. M. day with all its sacredness and sweet meaning has come and gone and we are all the stronger spiritually and intellectually for its observance. Our beloved missionary from India, Miss Mary Kingsbury, delivered two most able addresses, which were attentively and appreciatingly listened to by a large audience. It was a pleasure to sit at the feet of one who lives so near to Christ—has given twenty-three years of her life to India and her needs. Her visit was a benediction to all auxiliary laborers. Our collection was \$17, one brother paying \$5 toward a life membership.

As yet we have no pastor, but we are hoping and praying that we may soon have one. Here in the west (where the world almost controls our churches) and to whom many of our members are its slaves we can not afford to do without a leader. The stronghold that Brother Sawyer has made of our cause—thanks to his guidance—must not take one backward step. I feel that the Missoula Church is on the threshold of a great future and we her servants must not fail in our part. Pray for us.

Mrs. H. A. Wheeldon.

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